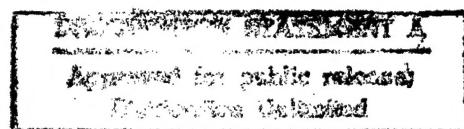


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5 November 1982



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# USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1329



**FBIS**

FOREIGN BROADCAST INFORMATION SERVICE

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INTERNATIONAL

SAILORS WARNED OF ANTI-SOVIET ACTIVITIES IN FOREIGN PORTS

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 16 Sep 82 p 2

[Interview with Mikhail Petrovich Kukushkin, chief of the Administration for Work With Sailors on Foreign Cruises, USSR Ministry of the Fish Industry, by Yu. Mikhaylov: "We Bear Our Flag Proudly"]

[Text] "For a long time I have been dreaming about the sea. I hope that soon my dream will come true, and I will go on a voyage as a seaman on ships in the fishing fleet. I would like to know what fishermen might encounter abroad.

L. Kiselev, Murmansk"

The Administration for Work With Sailors on Foreign Cruises, USSR Ministry of the Fish Industry. Hanging on the walls are tremendous maps. Marked on them are the areas where the Soviet fleets are working, and the foreign ports where our crews intend to make stops. Lying on the desk of the chief of the administration, M. P. Kukushin, is a heap of radiograms.

They report that the Komsomol-youth crews of the Seryshvo, Mys Senyavina, and Ostrov Beringa trawlers, and the large self-contained General Rodimtsev and Petr Sgibnev trawlers have carried out measures devoted to the sixtieth anniversary of the USSR, and report meetings with societies of friendship with the Soviet Union. . .

Ordinary information. But it is not always so peaceful.

"Soviet fishermen abroad sometimes encounter manifestations of anti-Soviet propaganda and various kinds of provocative acts," Mikhail Petrovich says. "They oppose to all of this strict discipline, high vigilance, self-restraint, and profound respect for the history, culture, and traditions of other nations. By their behavior the fishermen reinforce the faith that foreign citizens have in the high qualities of the Soviet citizen, in the advantages of the Soviet way of life."

[Question] What happens if, in the fishing areas, ships arrive bearing the flags of various religious clubs [sic] and sects. . .

[Answer] A ship like this approaches the fishing area and begins to conduct religious sermons. And that includes sermons in the Russian language. The press has already reported one such ship (KOMSOMOL'SKAYA PRAVDA, 11 March 1982), which is called Logos. This multideck church with a horn instead of a cross considers itself to be a "vessel of good will," which has been called upon to "carry to the nations the word of Christ." The "preachers," according to statements made by the fishermen, are completely unabashed: they toss out anti-Soviet, religious, pornographic literature. . .

Under these conditions we must search for new forms of ideological work. Since April 1981, in the Far Eastern basin, our country's first agitation and propaganda ship, the Korchaginets, has been in operation. More than 25,000 fishermen have already visited it. Every month the Korchaginets serves approximately 40 ships, holds a large number of lectures and discussions, and the agitation brigades of the Central Committees of the Komsomol of the union republics and the oblast committees of the All-Union Komsomol give as many as 100 concerts a year. These ships are also needed in other basins.

[Question] Our ships in foreign ports are open to all citizens. . .

[Answer] The ships' guest books contain thousands of entries expressing words of friendship, gratitude, and appreciation to our Motherland, to the Soviet nation, to Soviet fishermen. Here is only one of them: "On this day, the birthday of V. I. Lenin, we congratulate the seamen on the Nataliya Kovshova, which, on the World Ocean, carries high the banner of its great country."

"We wish you great success on your future trips, a good sea, much fish, and the overfulfillment of plans. Everyone -- all of you and all of us -- need peace. Franco-Soviet friendship is one of the pledges of this. Your cordial reception for the people of Le Havre and especially the members of the France-USSR Society helped to improve our mutual understanding and made a contribution to the cause of detente and friendship among the peoples of the world."

"Pierre Thorez, Secretary of the  
Le Havre France-USSR Society."

[Question] How do the fishermen learn about the latest news in our country, or in their home port, how do they receive messages from their loved ones?

Mikhail Petrovich approaches the map. We look at the blue expanses of the Atlantic Ocean.

[Answer] The ships in this area receive programs from the Atlantika and Nevskaia Volna radio stations. In other areas they receive programs from Tikhii Okean [Pacific Ocean], "For Those Who Are At Sea," and "Young Romantics of the Maritime District."

I have gone to sea on ships of almost all types. I can state with certainty: they receive daily, up-to-the-minute information that is transmitted by the radio stations at the fleet bases and administrations concerning the life of other ships, their city, and oblast.

Twenty-eight correspondence-course schools have been created in the fleets. They employ 960 teachers and more than 4000 social-studies advisors from among the crew members with higher education.

[Question] In the Western press one encounters malicious lies about the behavior of Soviet fishermen abroad. . . .

[Answer] They really love to lie there. But the Western press says absolutely nothing about the true facts that show how Soviet fishermen are fulfilling their patriotic and international duty and are, without any hesitations, helping those who have suffered a calamity. Quite recently the Uragan MSB [expansion unknown] saved 19 crew members of the Swedish passenger ship, the Lindbad Explorer. The fishermen of the Vykhta trawler took part in the rescue of two American citizens. While anchored in the port of Kingston the same crew rendered selfless assistance to the Jamaicans in repairing a ship's generator. There are thousands of similar examples.

For the sake of peace, friendship, and mutual understanding the Soviet fisherman goes to the aid of seamen in any country, whether it be far from us or close to us.

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CSO: 1800/79

INTERNATIONAL

AMERICAN CLAIMS OF SPECIAL SYMPATHY FOR ISLAM UNDERCUT BY U.S. SUPPORT FOR ISRAEL

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 9, September 1982 carries on pages 52-54 a 4,000-word article titled "The Transoceanic 'Respecters' of Islam" by S. Astakhov. The article surveys recent U.S. protestations of special sympathy for and support of Islam and Muslim countries and argues that these claims are undercut by continuing American support for Israel and the Israeli occupation of Arab territory since 1967. It suggests that the USSR has offered real and disinterested friendship to the Muslim world.

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CSO: 1800/65

INTERNATIONAL

AMERICAN GUN-RUNNING IN PAKISTAN ATTACKED

Moscow SOTSIALISTICHESKAYA INDUSTRIYA in Russian 12 Oct 82 p 3

[Article by TASS correspondent V. Baydashin, New Delhi: "'Quiet Americans' Again"]

[Excerpts] The Indian and Pakistani press have repeatedly called attention to the strange behavior of American citizens in Pakistan who work there as "instructors." The most recent incident that has occurred with one of these "instructors" throws light upon the true occupations of these "quiet Americans" in Pakistan, occupations which are completely incompatible with a cultural-educational mission.

The Pakistani customs officials became very suspicious about the baggage that had arrived at the Islamabad airport addressed to American citizen Eugene Klegg, according to the PTI [Pakistani News] Agency. When the seven massive wooden boxes were opened, it turned out that they were crammed full of automatic rifles, pistols, and ammunition for them. E. Klegg, who is listed as an instructor at the American international school in Islamabad, was arrested. He did not even think of concealing the reasons why he had brought with him a consignment of combat weapons. "The weapons are intended for the Afghan insurgents," he stated flatly in response to the question asked by a representative of the customs service. E. Klegg also admitted that this was not the first time that he had imported this kind of cargo for subsequent transfer across the Pakistani-Afghan border.

The Pakistani authorities undoubtedly would have preserved their silence concerning the incident at the Islamabad airport, because it is well known that large consignments of weapons for the Afghan counterrevolutionary rabble are being shipped by way of Pakistan. But the statement made by the smuggler from the United States leaked out onto the pages of the press. That caused the interference of official Islamabad. The police authorities there immediately attempted to refute the report in the Pakistani MUSLIM newspaper, which printed the confession of the American "instructor," and stated that it was "completely devoid of foundation." However, as the expression goes, "Once you've said something, there's no taking it back." The confession by U. S. citizen Eugene Klegg eloquently attests to the actual occupations in which the American "instructors" in Pakistan are engaged.

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CSO: 1800/81

INTERNATIONAL

ANTISOCIALIST ACTIVITIES OF CZECH CATHOLICS IN 1968 RECALLED AS 'LESSON'

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 10, Oct 82 pp 57-59 carries a 3000-word article titled "The Lessons of the Crisis" by Frantisek Tsinoldr. Published under the rubric "In the Countries of Socialism", the article criticizes the activities of Catholic clerics in Czechoslovakia during 1968. It specifically separates the largely loyal rank-and-file religious believers from the clerical hierarchy.

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NATIONAL

ACADEMICIAN VIEWS SOVIET TEMPERANCE MOVEMENT

Riga SOVETSKAYA MOLODEZH' in Russian 11 Jul 82 pp 2-4

[Article by Academician Professor F. Uglov, USSR Academy of Medical Sciences, Lenin Prize winner: "Is a 'Moderate' or 'Refined' Intake of Alcohol Possible?" under the rubric "Problems That Agitate Us"; passages rendered in all capital letters printed in boldface in source]

[Text] THERE IS NO NEED TO INTRODUCE TO OUR READERS ACADEMICIAN FEDOR GRIGOR'YEVICH UGLOV, THE AUTHOR OF THE POLEMICAL ARTICLE "IS A MODERATE OR 'REFINED' INTAKE OF ALCOHOL POSSIBLE?" RECENTLY THIS INTERNATIONALLY KNOWN EXPERT IN THE THEORY AND PRACTICE OF MEDICINE, WHILE IN RIGA ON THE OCCASION OF THE PUBLICATION OF HIS BOOK IN LATVIAN, GAVE AN INTERVIEW TO THIS NEWSPAPER AND, UPON A REQUEST BY THE EDITORS, OFFERED THE ARTICLE BELOW TO SOVETSKAYA MOLODEZH' FOR PUBLICATION. IN THIS ARTICLE HE ENGAGES IN SHARP POLEMICS WITH THE PROPONENTS OF A "MODERATE" AND "REFINED" CONSUMPTION OF ALCOHOLIC BEVERAGES AND THE OPPONENTS OF THE SO-CALLED "DRY LAWS."

AT THE 26TH PARTY CONGRESS COMRADE L. I. BREZHNEV, THE GENERAL SECRETARY OF THE CPSU CENTRAL COMMITTEE, DECLARED: "CONSIDERABLE HARM TO SOCIETY AND THE FAMILY IS CAUSED BY ALCOHOLISM WHICH, CANDIDLY SPEAKING, STILL REMAINS A SERIOUS PROBLEM. THE EFFORTS OF ALL WORK COLLECTIVES, ALL PUBLIC ORGANIZATIONS, ALL COMMUNISTS SHOULD BE FOCUSED ON SOLVING THIS UGLY PROBLEM."

WE ALWAYS BEAR IN MIND THE SHARP AND UNEQUIVOCAL CONDEMNATION OF ALCOHOLISM AND, CHIEFLY, OF WHATEVER CONTRIBUTES TO IT, UTTERED BY VLADIMIR IL'ICH LENIN.

TO BETTER IMPLEMENT THE DIRECTIVE OF THE PARTY CONGRESS, THE EXPERIENCE GAINED IN COMBATTING ALCOHOLISM IN THIS COUNTRY SHOULD ALSO BE BORNE IN MIND. IN THIS CONTEXT, F. UGLOV'S ARTICLE IS OF SPECIAL INTEREST. AFTER ALL, AS A RULE, THE OPPONENTS OF TOTAL ABSTENTION FROM ALCOHOLIC BEVERAGES CITE THE EXPERIENCE OF THE CAPITALIST [DOUBLE BOLDFACE] COUNTRIES AND, ON THIS BASIS, ARGUE IN FAVOR OF THE IMPOSSIBILITY OF TOTAL ABANDONMENT OF THIS ADDICTIVE LIQUID. BUT SO FAR AS WE ARE CONCERNED, WE ARE INTERESTED IN THE QUESTION OF WHETHER TOTAL [DOUBLE BOLDFACE] ABSTENTION FROM ALCOHOL IS POSSIBLE IN A SOCIALIST [DOUBLE BOLDFACE] COUNTRY.

F. G. UGLOV BELONGS IN THAT LARGE GROUP OF SOCIAL ACTIVISTS AND PUBLICISTS WHO HAVE ALREADY MORE THAN ONCE ANSWERED UNEQUIVOCALLY THAT SUCH TOTAL ABSTENTION IS NOT ONLY POSSIBLE BUT ALSO, FOR THE GOOD OF THE NATION, NECESSARY.

IN HIS POLEMICS WITH THE PROONENTS OF "REFINED" ["CULTURED"] DRINKING, F. G. UGLOV IN THIS ARTICLE PRECISELY TURNS TO THE EXPERIENCE GAINED IN THIS COUNTRY UNTIL (1925) WHICH, IN VARIOUS DISCUSSIONS, REMAINS AS IT WERE OVERSHADOWED BY THE "AMERICAN EXPERIENCE."

F. G. UGLOV'S ANTI-ALCOHOL ARTICLE REPRESENTS A PASSIONATE APPEAL BY A MEDICAL RESEARCHER WHICH DEMONSTRATES ELOQUENTLY THE HARMFULNESS OF ALCOHOL TO HUMANS--TO THEIR HEALTH AND MORALITY IT APPEALS TO SOCIETY FOR A WHOLLY SERIOUS ATTITUDE TO SCIENTIFICALLY SUBSTANTIATED PROOFS OF THE COLOSSAL HARMFULNESS OF ADDICTION TO ALCOHOL.

Among mankind's harmful habits the intake of alcohol is the greatest evil. As early as in the 19th century Darwin and other scientists wrote that addiction to alcohol causes more harm to humanity than war, famine and plague taken together. Broad discussion revealed that alcoholism not only surpasses in its horrors each of these calamities considered separately but also all of them together.

Calculations of the material, moral, and biological consequences of alcoholism and the ensuing conclusions are horrifying. The frightful symptoms of this evil are manifest everywhere: in the increased numbers of the insane and idiots, in rising crime, in the formation of vicious personalities, in disturbances of public health, in the decline in morality, and in pauperization.

The direct effect of addiction to alcohol on life span is confirmed by figures cited by the World Health Organization, according to which those misusing alcoholic beverages have life spans 15 to 17 years shorter than non-drinkers. But this is not the greatest evil ensuing from mankind's proclivity for alcohol.

In our country, too, drunkenness leads to severe material and human consequences. Economists have calculated that absenteeism alone costs us more than 60 billion rubles annually. According to Academician Strumilin, the complete elimination of alcoholism among workers would sharply increase labor productivity and thus save the economy at least 50 billion rubles annually. We are losing many tens of billions of rubles in this country owing to alcohol-induced damage to machinery and mechanisms, breakdowns, etc.

The most modest calculations show that alcoholism in this country causes losses of more than 100 billion rubles annually. And the human losses are no less tremendous. Direct human losses include an entire army of "living cadavers" in the form of alcoholics.

The victims of alcohol also include drunkards who are candidates for alcoholics, as well as broken families, degenerate children, the mentally ill, crime, and the decline in morals. Other victims of alcohol include the sharp rise in alcoholism among females.

The entire horror of the situation consists in that the consumption of alcohol affects the future generations. Recent studies revealed that the direct consequences of the misuse of alcohol by fathers affect through heredity the daughters much more than the sons. Thus the evil of alcoholism among males affects the females of the subsequent generations more than it does the males. That is why women should be aware that alcoholism menaces them most directly and, through them, the future of the family and society. As far back as in 1899 I. A. Sikorskiy had turned to women with the following appeal: "Attention, Russian women! To the woman belongs a lofty role, which Kant had pointed out: BE THE INSTRUMENT OF THE MORAL DEVELOPMENT AND IMPROVEMENT OF HUMAN SOCIETIES. This role cannot be played by the representatives of the other sex as much as by women. Being more subtle, more moral, and less prone to crime, the woman is the natural carrier of moral ideals. In this sense her cultural significance is acknowledged by all. Thanks to her high spiritual qualities, woman always is a passionate advocate of sobriety in all countries and at all times. This quality of hers has been sufficiently demonstrated by history as well as literature and works of art. And this great moral force is at present threatened by an extremely grave danger!"

The fears of the Russian scientist proved to be not in vain. Owing to the absence of a serious struggle against alcohol and the broad network of "camouflaged propaganda" in favor of alcohol consumption, woman at present is subject to this evil to a greater extent than man. Thus while 40 years ago female alcoholics were counted in hundredths of a percent compared with male, at present they number 10-11 percent, i.e. they have increased a thousandfold in proportion. This danger is definitely greater than alcoholism in males, since traits inherited on the maternal side are transmitted more often, and to the female offspring as well.

But the most grave consequences of alcoholism concern the neuro-mental health of the population.

There is no need to enumerate the harmful consequences of alcoholism to the nation, society, and state, with the latter sustaining alcoholism-caused losses that exceed the revenues from the sales of alcoholic beverages by a factor of 3 to 4. Even now these consequences are so obvious that there are not any more open advocates of alcoholism to be found. On the other hand, there are still very many defenders camouflaged as various "well-wishers" who not infrequently bear impressive scientific titles. On listening to such "scientists" one cannot help but sorrow over the amount of national wealth spent on educating such "doctors of sciences."

The main direction followed by the propaganda of alcoholism is the implanting of so-called "moderate" or "cultured" drinking.

Thus for example Doctor of Economic Sciences B. Levin and M. Levin, who have long been making groundless assertions in the press concerning the impossibility and even virtual harmfulness of the introduction of "dry laws," dream of a "stabilization of the attained level," regarding this as a "significant accomplishment." To

prove the impossibility and unreality of the hopes for the advent of complete sobriety among people, these authors quote a phrase from Goethe's diary to the effect that mankind could have scored improbable accomplishments if it only had been more sober. It might seem that anyone with sufficient common sense would interpret this phrase as meaning that mankind could attain still greater accomplishments if it were to become totally sober. But this dictum is interpreted differently by B. Levin and M. Levin. They write: "It is worth noting that the poet appeals not for some unrealistic total abstention but for moderation, which is more realistic and feasible ...." The writers calm public opinion, declaring that "a moderate consumption of alcohol does not cause such problems!" Speaking briefly, drink all, but moderately! How nice! Everyone is content and there are no problems. But one little question remains: what does it mean, to "drink moderately"? The entire scientific and publicistic literature does not define or even provide the slightest hint as to the meaning of "moderate drinking." And since that is so, this means that everyone has to decide himself the dose that is "moderate" for him. That is, everyone should act according to the principle that a sense for the golden mean is something innate. As for the consequences, we already are familiar with them. This in fact is how all drunkards proceed. For so far not one drunkard has begun to drink "immoderately." Everyone begins with "moderate," "cultured" drinking, and on this soil already arise of themselves tens of millions of drunkards and alcoholics.

Besides, every individual decides on his own what the "moderate" dose should be. A patient of mine whom I had asked whether he drank answered that he drank moderately. I asked what he meant by that word.

The patient answered: "I consider a bottle of vodka daily a moderate dose." This means that he regards as a moderate dose 200 grams of pure alcohol whereas, according to the definition of WHO, persons who drink 150 grams of pure alcohol daily are alcoholics. Such is the worth of the advocacy of "moderate" doses!

Some act more cleverly. I. Sytinskiy, a doctor of biological sciences, also opposes temperance, publicly declaring that "neither the present nor the future is conceivable without any alcohol; that would be an utopia...." Further, he states: "Dry wine in moderate doses is harmless." Everyone knows that in France, for example, dry wine is the most widely consumed alcoholic beverage. Yet the proportion of alcoholics and persons with alcoholism-induced illnesses in that country is greater than in any other country! I. Sytinskiy also employs the saving phrase, "moderate doses," and advocates such doses. He states: "Moderation is dictated to man by culture and education." He is, to put it nicely, not right. Culture and education dictate to man absolute sobriety, and not a single truly cultured person would advocate the consumption of alcohol in any dose whatsoever. Moreover, his reasoning is bereft of logic.

As is known to every moderately intelligent person, after the first glass the higher spheres of cerebral activity weaken and the lower spheres come to the fore. Goodbye, culture and education. Thus all that discussion about cultured drinking is a fig leaf concealing this horrible evil to mankind.

As early as in 1912 the idea was conceived of establishing a major scientific institution with six laboratories, a kind of "alcohol academy." Its purpose was to conduct broad studies so as to, "with time, following a thorough analysis of the problem... develop ways of consuming alcohol without experiencing its harmful effects upon following certain conditions for its intake."

The eminent Russian scientist N. Ye. Vvedenskiy revealed the true nature of such proposals, on subjecting them to devastating criticism. He wrote: "...attempts have been made more than once to divert our attention to the experimental investigation of the effect of alcohol on the organism. I have always been opposed to such attempts, believing the effect of alcohol to be so well known as to raise no doubts. The effect of a particular dose of alcohol on man varies from one individual to another and depending on variations in the state and mood of the same subject as well as on his previous and current habits, so that the determination of some norms of consumption and the discussion of which dose can be regarded as harmless and which harmful to the organism are pointless and illusory topics. YET QUESTIONS OF THIS KIND ARE USED TO DIVERT ATTENTION FROM THE SOLUTION OF PRACTICAL PROBLEMS OF THE STRUGGLE AGAINST ALCOHOLISM AS A SOCIAL EVIL WHICH AFFECTS MOST PERNICIOUSLY THE ECONOMIC AND MORAL CONDITION OF THE NATION, ITS CAPACITY FOR WORK, AND ITS HEALTH." N. Ye. Vvedenskiy concludes: "THEREFORE, THIS PROJECT IS TO ME EXTREMELY ASTONISHING AND, LET ME ADD, EVEN UNSEEMLY."

The advocacy of "moderate" alcohol intake has, unfortunately, met with ardent support from the press. The newspapers write about this idea so much and so often that it requires a more objective scientific examination. First of all, even a rough determination of the "moderate dose" is necessary. It amounts to, let us say, 40-50 grams of pure alcohol, which corresponds to one and one-half glasses of vodka, but can that be considered a truly "moderate dose"? Thus, on the basis of such "moderate doses," scientific studies were performed on individuals, upon using precision instruments recording even the tiniest deviations. The significance of these studies is even greater when one considers that they were carried out on educated persons following a thorough determination of their capacity for mental work under normal conditions as well as following mental stress and fatigue. The investigation was extended to the principal mental actions: attention, perception of impressions, associative thinking, and motor actions. The experiments revealed that in every individual case without exception alcohol produces the same effect, namely: it slows down and hinders mental processes and first accelerates but later retards motor actions.

More detailed analysis revealed that, under the influence of alcohol, the simplest sensations, i.e. perception, are disturbed and slowed down, though not as markedly as the more complex ones such as associative thinking. The latter are impaired in a twofold sense: first, their formation is sluggish and weakened and, second, their very quality changes in the sense that, instead of internal associations based on the nature of the stimulus, there often appear external associations based on the random consonance or external similarity of stimuli....Such associations resemble purely pathological phenomena observed in neurasthenia and severe mental diseases.

As for motor actions, their acceleration is accompanied by irregular rhythm, that is, by manifestations of premature response. These observations by Professor Krepilin have been complemented by an extremely important observation made by Dr. Smit at Krepilin's laboratories. Dr. Smit demonstrated that the consumption of the amount of alcohol that is generally considered moderate, that is, 40 to 80 grams daily, even when ingested in extremely diluted state and by various techniques, led partly on the same day or on the following day to a marked decrease

in the mental capacity developed by exercises in the previous days, but 24 hours afterward that capacity was restored and could be still further developed by exercises. In a word, normal conditions for the exercises had returned. The resumption of alcohol intake immediately nullified all the additional mental capacity developed by the exercises and paralyzed the very possibility of further conduct of exercises. IN OTHER WORDS, THE SUBJECT FORFEITED HIS CAPACITY FOR MENTAL DEVELOPMENT OVER A PERIOD OF 8 AND MORE DAYS, retaining only his normal daily capacity for work. Continued intake of alcohol began to reduce that normal capacity as well.

Thus, the experiments revealed that alcohol primarily destroys the most recent fruits of mental development attained by exercises, and thereupon it also reduces the individual's normal capacity for mental work. If the advice of I. Sytinskiy were to be followed and wine were always to appear on every dinner table, what mental degradation would be reached by persons who listen to his "good counsel"?

N. Ye. Vvedenskiy has expressed himself more categorically about the effects of alcohol. He wrote:

"1. The effect of alcohol (in all the spirituous beverages containing it: vodka, liqueurs, wine, beer, etc.) on the organism generally resembles that of narcotic substances and typical poisons such as chloroform, ether, opium, etc.

"2. Like these substances, alcohol in weak doses acts as a stimulant but later, and in greater doses, it produces a paralyzing effect on both the individual living cells and the entire organism.

"3. It is totally impossible to specify the dose of alcohol acting as a stimulant alone, since the effect of alcohol varies greatly from one individual to another and even in the same individual depending on the different circumstances...."

In other words, "moderate doses," like the so-called "cultured" or "moderate" drinking, are nothing else than rich attire concealing a tragedy, such as is being advocated by the Levins and Sytinskiys.

The energy with which they champion "moderate," "cultured" drinking is equaled only by the resoluteness with which they object to the total prohibition of the production and sales of alcoholic beverages.

To prove the "absurdity" of such an idea, they quote all imperialist literature from the period when the struggle against "dry laws" was being waged in America. But as for us, we know well who had championed the abolition of these laws.

They did not have to refer to foreign experience beyond the mountains and the seas, considering that in our own country we have 10 years of the related experience which can benefit anyone who wishes to wage a genuine struggle for liberating our nation from the burden of alcohol.

"Dry laws" are to be construed as both abstention from the intake of alcoholic beverages and prohibition against their sales and consumption. Experience in both types of restrictions has been gained in Russia, and it has invariably produced the most positive results.

B. and M. Levin write: "Prohibitions never eradicate the cause of evil, and hence no particularly great hopes are to be placed in them. In the struggle against drunkenness and alcoholism the main thing is not to take away the bottle but to indoctrinate against drunkenness." Engels wrote that THE PRINCIPAL CAUSE OF ALCOHOLISM IS THE READY AVAILABILITY OF ALCOHOLIC BEVERAGES. One hundred years later, the World Health Organization admitted that the spread of alcoholism is governed by the prices of spirituous beverages and that no anti-alcohol propaganda is effective in the absence of pertinent legislation. Seen in this light, it seems naive of the Levins to argue that people should be taught not to drink instead of removing the bottle of vodka from them. It is as naive, to say the least, as believing that we could "teach" people to avoid the use of drugs on making drug sales public and allowing the advertising of drugs. The Levins write: "The attempts to eradicate spirituous beverages and introduce 'dry laws' are useless and even harmful." Elucidating in a corresponding spirit the experience in "dry laws" in the United States, the Levins refer to our pertinent experience in just as negative terms. They assert that: "In 1914, following the outbreak of the war, sales of vodka and beer were prohibited in Russia. Subsequently, the prohibition was extended to all alcoholic beverages 'in wartime.' The results were not long in coming. Shipments of contraband alcohol from abroad had increased, the number of cases of poisoning by substitute beverages had climbed, mortality due to delirium tremens had increased, and there occurred an increase in the number of mental illnesses on the soil of alcoholism as well as in the number of all kinds of torts and crimes. It can be stated that Russia had had no greater success with its 'dry laws' than the other countries."

Of course, one can "state." But if such "statements" are not proved by a single fact and lack logic, they are worth little. Let us attempt to analyze in an objective and scientific manner the country's experience in both abstention from alcohol intake and the prohibition of the production and sale of alcohol, i.e. "dry laws."

We will first of all analyze the horrifying statements made to condemn the "dry laws." So, "Shipments of contraband alcohol from abroad had increased." Let us assume that somewhat more alcohol was brought indeed into the country compared with the period prior to the prohibition, when there was no need at all for its import. But how much alcohol could be brought in from abroad in wartime, when all the frontiers were closed, and is the quantity thus imported comparable at all with what had been sold in monopoly stores throughout the country? I believe that it was not in any way. "The number of cases of poisoning by substitute beverages had climbed"--indeed, when vodka is sold freely at an accessible price, only a fool would drink a surrogate. But as soon as the sales of vodka became prohibited, several inveterate alcoholics indeed applied and were admitted to hospitals with symptoms of poisoning. But their number compares in no way with the number of deaths due to drinking jags and alcohol poisoning that had taken place each day in the country during free trade in alcohol. "Mortality due to delirium tremens had increased"--indeed, during the first few months following the prohibition, owing to the total absence of treatment for addictive conditions, the number of cases

of delirium tremens had increased somewhat, but very shortly afterward it fell to a level below what it had been prior to the prohibition. As for the "increase in the number of all kinds of torts and crimes," that is pure fantasy invented by these writers, considering that everyone knows that unrestricted sale of alcohol is accompanied by an incomparably greater number of cases of crime than in the presence of "dry laws."

Such are the arguments used by these writers against "dry laws." As we can see, no arrow in their quiver reaches its target. They cite not a single fact, not a single statistic, and instead rely on unproved assertions to oppose the struggle against alcoholism. At the same time, demands for introducing "dry laws" have been made ever since the beginning of this century and in the 1910s they reached the State Duma [Diet] and the Council of State, which as of 1911 began to be the sites of debates concerning the expediency of rigorous restrictive and even prohibitive measures against drunkenness. The authorities justly feared that uncontrolled drunkenness during recruiting into the army would interfere with a well-organized conduct of the mobilization. The prohibition had fully justified itself in this context, and it was continued despite the immediate rise of a shortfall in revenues to the state budget. The losses proved to be, however, not comparable to the advantages gained by the front and the rear owing to the general sobering-up. A survey of 172 enterprises (employing nearly 215,000 persons) conducted by plant and factory owners revealed that the cessation of the sales and consumption of alcoholic beverages resulted in a sharp decline in work absenteeism and rise in labor productivity.

A totally different attitude was displayed by owners of alcohol distilleries and traders in alcoholic beverages, who had always been actively supported by Premier Prime Minister Vitte--who himself had derived a substantial income from that trade.

In 1914, when the pertinent draft legislation was debated by the State Council, the Bolshevik PRAVDA directly revealed the cause of the delays in adopting a radical anti-alcohol legislation. "Many of the members of the State Council are owners of wine-making plants and the cessation of drunkenness is completely against their grain!" When, however, the prohibition was all the same introduced, the producers and sellers of alcoholic beverages opposed it in all ways, interfered with its enforcement, and exerted, often not without success, pressure on local administration.

Late in the 19th and early in the 20th centuries the Russian democrats and civic-minded intelligentsia were highly active in advocating temperance. This concerns especially physicians and teachers who were able to advocate a healthy and moral mode of life on the pages of numerous periodicals and books under the headings "For Sobriety," "Temperance," and HERALD OF SOBER LIFE, etc. That literature did not appeal for "moderate" or "cultured" drinking, unlike what is being done by some of our press organs and so-called "enlighteneers." On the contrary, it consistently championed the idea of total abstention from the consumption of alcohol, the idea of abstinence. That had been a stong and widespread temperance movement and it was owing to it that the course of the prohibition became smoother. What is more, it can be stated that THE PROHIBITION HAD NOT SO MUCH CONTRIBUTED TO A MORE SOBER NATIONAL EXISTENCE AS PROVIDED AN OBJECTIVE BASIS FOR ABSTINENCE AND ELIMINATED THE OBSTACLE PRESENTED BY THE TAVERN.

It is characteristic that the Bolsheviks had advocated total temperance. Prior to the introduction of the "dry law" in 1914 the Bolshevik newspaper RABOCHIY energetically defended the philosophy of temperance. On the Day of the Bolshevik Press in 1914, the Bolsheviks wrote: "The Day of the Bolsheviks is the day of temperance! Alcohol is the darkest and most horrible enemy of lucid human thought. It distorts and enfeebles that thought and engenders coarse and savage feelings in man. Whereas our holiday is a day of lucid thought--may it not be stained by the dark poison. It would be wonderful if our holiday were to become and always remain a day of TEMPERANCE and serve as the beginning of PROLETARIAN ADVOCACY of temperance!"

"Drunkenness among workers can be eradicated only by workers themselves...The force that will expel John Barleycorn from the workers' quarters shall emanate from the workers themselves!"

What shining words and thoughts!

Thus, the "dry law" of 1914 was not a mere prohibition and enforced temperance. Its effects manifested themselves through the interaction of two complex social processes: the temperance movement of the masses and prohibitive measures "from the top." That is why the "dry law" of 1914 produced results that were completely different from those depicted to us by the Levins.

We already pointed out the salutary effect of the "dry law" on industry. But what was the attitude of the population itself toward that law? Instead of making unfounded statements, let us refer to the factual findings of scientific analysis. In 1914-1915 population studies were carried out in a number of Russian provinces. Data obtained for the Penza Province, which are typical of other areas, will be considered here. The survey encompassed more than 2,000 inhabitants of the Penza Province, mostly peasants, of whom only 5 percent had been non-drinkers prior to the introduction of the prohibition, with 80.5 percent of the remainder being complete durnkards. A total of 65 percent of the respondents declared that the prohibition did not affect them severely. Some 23 percent experienced difficulty only initially, having soon become accustomed to a sober mode of life. And only 2.8 percent of the respondents could not become accustomed to sobriety. (It is to be assumed that it was precisely these individuals who, in the absence of addiction therapy, turned to home-brew and surrogates.) It is characteristic that even among the alcoholics only one-fourth had at first resorted to ethyl alcohol substitutes. But the main thing is that the idea itself of the prohibition met with acceptance among the population. A TOTAL OF 84 PERCENT OF THE RESPONDENTS SUPPORTED A TOTAL AND PERMANENT PROHIBITION OF ALCOHOLIC BEVERAGES. These findings fully coincide with the findings of a survey carried out in the late 1970s in Gor'kiy Oblast. During the period between August and October 1979 276 meetings devoted to combatting drunkenness were held in Gor'kiy. They were attended by 21,323 persons. More than 15,000 had voted for the introduction of the "dry law," that is, more than two-thirds of those present at the meetings had supported it. If we also consider the opinion of women-homemakers who cannot always participate in the discussion of this question, the percentage of those voting in favor of the "dry law" would have been no lower than among the inhabitants of Penza Province during 1914-1915. There are only two possible objections against the "dry law," speaking seriously:

1. The consumption of surrogates and the possibility of becoming poisoned by them.
2. Production of home-brew.

Both took place in 1914 as well. But, as we have seen from the Penza Province survey, only 2.8 percent of the population resorted to surrogates and home-brew, and they were mostly hopeless alcoholics. But they, too, as revealed by subsequent observations, resorted to surrogates only during the first few months following the "dry law." Subsequently, on the whole, they had sobered up and the proportion of unfortunate consequences of the intake of the surrogates was much smaller than the proportion of the consequences of drunkenness and alcoholism due to the consumption of legally permitted alcohol.

As for the production of home-brew, in 1914 the number of moonshiners had indeed grown in many places but, first of all, no steps were taken in 1914 to prohibit that activity. On the contrary, the law permitted the domestic production of weak intoxicating beverages. Secondly, as early as in the fall of 1914, unknown persons had been distributing on the streets of Moscow free leaflets describing methods for the production of vodka and beer. Who stood to gain from this? Apparently, persons who wanted to discredit temperance and hoped to maintain the harmful habit of drunkenness among the population.

For all their efforts, the moonshiners were unable to replace in quantity the alcoholic beverages produced by distilleries.

What matters most, however, is that young people did not, of course, take the trouble of haunting the houses of moonshiners and thus became complete teetotalers. And lastly, as shown by our experience in 1925, when the "dry law" was abolished and the state monopoly over the production of vodka introduced, the amount of moonshine produced had increased instead of diminishing. As a result, according to tentative calculations by experts, compared with the 183 million liters of moonshine consumed by the population in 1923, the consumption of vodka and moonshine (not including wine and beer) in the 1970s totaled about 3.5 billion liters, i.e. was greater by a factor of 20 than the entire output of moonshiners in 1923. If allowance is also made for the production and sales of cognac, strong and dry wines, and beer of various brands, both those produced domestically and those imported from abroad, it is readily seen that the public sales of alcoholic beverages contribute much more greatly to drunkenness in this country. The sales of vodka have been accompanied by an increase in the production of moonshine, which is logical considering that the open sale of one narcotic inevitably results in the growth of narcotic addiction and increase in the consumption of all narcotics. That is why the fears that the introduction of the "dry law" will result in an increase in the production of home-brew are groundless from both the scientific and the practical standpoints.

In reality, the sobering-up of the population due to the introduction of the "dry law" and other prohibitive measures combined with a propaganda campaign to be conducted by the mass media would also greatly contribute to a reduction in the production of moonshine. Moreover, how can all the moonshiners taken together produce that sea of spirituous beverages which is currently sold in the wine and gastronomic stores with which we meet at every step?

No, the reasoning of the defenders of drunkenness, in whatever form they advocate it, whether "cultured" or "moderate" or any other, cannot withstand serious criticism. Even the very adjective "cultured," when applied to the consumption of alcohol, is a misnomer and sounds as strange as "cultured drug addiction," "cultured hooliganism," etc. There is no way in which culture can be compatible with drunkenness.

IT IS CHARACTERISTIC THAT ALL THOSE WHO OPPOSE THE "DRY LAW" CITE NOT A SINGLE STATISTIC, NOT A SINGLE SCIENTIFIC FACT. Their reasoning is commonly based on the use of the comparatives "greater," "more frequently," etc.

By contrast, any objective scientist and investigator will view the "dry law" that had existed until 1925 as a splendid experiment in sobering up the existence of the entire nation which had produced extremely positive results and was assessed by the majority of the population as a national blessing. This can be so judged from, on the one hand, the positive results that had immediately manifested themselves in the rear, in the front, and in the national existence 60 years ago the famous GOELRO [State Commission for the Electrification of Russia] Plan stated: "THE PROHIBITION OF ALCOHOL INTAKE SHOULD BE FURTHER CONTINUED, INASMUCH AS ALCOHOL IS DEFINITELY HARMFUL TO THE HEALTH OF THE POPULATION." It was then also that N. K. Krupskaya had drawn attention to Lenin's negative attitude toward "trade in raw brandy."

In 1928 began the remarkable Soviet temperance movement, led by the Society for Combatting Alcoholism. Its purpose was to establish temperance in the country. It is worth noting that this was not the first national temperance movement. Temperance campaigns have been declared more than once, with entire provinces discontinuing the consumption of alcoholic beverages. In 1857, for example, a powerful wave of temperance had surged across the entire central zone of Russia and the Baltic region, among peasants and factory-hands. N. A. Dobrolyubov highly esteemed that movement as a popular striving for a sober life, writing that "hundreds of thousands of people gave up vodka within some 5 or 6 months, without any prior instigation, in the various nooks and crannies of the extensive tsarist state." Soon, however, the minister of finance ordered that the decisions of urban and rural communities to abstain from alcohol be voided once and for all.

Thus the people has already more than once demonstrated its will and striving for a sober existence, despite the stubborn opposition of the champions of "cultured drinking." It seems to me that every genuinely cultured and patriotic person can boldly state that our nation is ready for the "dry law" and other legislative measures. Against the background of the general rise in the cultural level, such persons will respond with understanding to the complete sobering-up of our life, which is so greatly needed to the further progress of this country.

1386  
CSO: 1800/1333

NATIONAL

ARMENIAN OFFICIAL CALLS FOR GREATER ANTI-RELIGIOUS WORK WITH PARENTS

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 10, Oct 82 pp32-36 carries a 4200-word article title "The School is Your Home and You are the Master in It" by V. Yevseyev. The article reports on an interview with L.G. Uzunyan, deputy minister of Education of the Armenian SSR. Uzunyan reports on his efforts to implement the decisions of the December 1981 All-Union conference on atheistic education. He says that anti-religious work with parents is especially important for the proper education of their children. He notes that such work is being carried out in the Echmiadzin and Talin rayons of the Armenian republic.

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CSO: 1800/103

ORIGINS, STATUS OF SOVIET GYPSIES DESCRIBED

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 10, Oct 82 pp 52-56 carries a 4800-word article titled "A Nomad Encampment which has Lasted for Hundreds of Years" by Yefrem Druts and Aleksey Gessler. The article describes the history and current status of the Soviet Union's 209,000 gypsies. It specifically notes their ability to adapt to local conditions.

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CSO: 1800/106

WRITER CALLS FOR FUNERAL HOMES FOR 'ORDINARY' SOVIET CITIZENS

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 10, Oct 82 p 56 carries a 500-word letter to the editor by N. Petrovskiy. Published under the rubric "Again about Rites", the letter calls on the Soviet authorities to establish special civil funeral homes for "ordinary" Soviet citizens. It notes that senior officials get such special treatment but that ordinary people are left to fend for themselves at this time of grief, presumably making them more susceptible to the appeals of religion.

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CSO: 1800/107

NATIONAL

READERS DISCUSS RELIGIOSITY AMONG SOVIET YOUTH

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 9 Sep 82 p 2

[Article by G. Konchyus, under rubric "The Reader Continues the Discussion": "Before Stepping Off to the Side"]

[Text] "A Step to the Side" is the name of an article published in KOMSOMOL'SKAYA PRAVDA on 12 March 1982. It mentioned the Komsomol members who participated in religious rites. Why do people who obviously are nonbelievers, who consider themselves to be proponents of the materialistic view of the world, and even atheists, go to a church to be married or to have their children baptised? Isn't this incompatible with elementary decency, when one acts against one's convictions? How does one educate in people a faithfulness to principles? This newspaper has proposed to the readers that they discuss these questions.

The overwhelming majority of persons who wrote letters confirms the vital importance of the problem that was raised. "Recently I attended the funeral of my friend's mother. She was taken to a church for the final services and I dropped in to take a look. And you can imagine my surprise when I saw young people there. Because I used to think that the only people who go to church nowadays are old men and women," writes B. Babchik, a worker from the city of Pushkino, Moscow Oblast. "In our country the number of people who are still believers is becoming smaller and smaller. But the decrease in their number is not directly proportional to the decrease in the number of persons who are performing religious rites. And that is a paradox!" (S. Kuznetsov, Murmansk). "Religious attributes -- crosses on the neck, icons on the wall, church ceremonies such as marriages and christenings -- are becoming somewhat stylish. . ." (M. Kaminskaya, Slantsy).

Let's think a little bit about this: where has this strange stylishness come from? The response to this question is provided by a rather large pile of letters, the authors of which ask: "Well, what's so bad about this?" "Has a Komsomol member who has participated in a religious ceremony changed his ideas? Where did you ever get that idea from?" asks A. Ch., from Tomsk. "We do not see any crime in the fact that someone (they have in mind Komsomol members) has become married or christened his children" (group of readers from Yerevan). It is curious that the authors of these letters, as a rule, emphasize that they do not believe in God. Moreover, most of them feel that the Komsomol organizations are obliged to intensify their

atheistic education and to conduct the struggle against religious prejudices more actively.

However, the religious ceremonies, in their opinion, are "inoffensive to national traditions," are "our fathers' customs," and "participation in them does not have anything in common with a person's convictions."

Well, then, let us attempt to analyze this situation with the aid of other letters. "Recently, a Vremya [Time] documentary on television showed a demonstration by peace proponents. Then we saw a gathering of fascist-minded youth. Can you imagine that the people in the first instance included any 'hawks,' or that, in the second instance, there were any representatives of progressive public opinion? No, of course not," a reader from Kaluga reasonably notes. "Are we really to believe that a soldier can put on the uniform of the enemy because it is, for example, prettier?" D. K. from Kutaisi asks rhetorically. And yet it is actually so: a person who takes part in a religious ceremony -- whether or not he wants to do so -- is supporting the church.

Many readers include among the reasons for the unprincipled actions of the Komsomol members who were mentioned in the article "A Step to the Side" unskillful, poor, superficial atheistic work. "Ask a senior classman wherein lies the reactionary essence of religion. In the best instance you will hear a discussion of the Inquisition or about the manner in which the church leaders helped the landlords and factory owners to exploit the people. But wherein does it manifest itself in our time, in our society? For many people that is a secret that will never be revealed to them."

But the thing that our readers have probably been thinking most about is how one can oppose the religious ceremonies. That was the subject of the letters written by G. Gavrikov-Sheripo from Kalinin, O. Khramchenko from Rubtsovsk, Altay Kray, and many others. This is what a female student, for example, at Tomsk State University states. "Young couples await the registration day as though it were something holy, very pure, and they want that day to be remembered for their entire life. Finally that day arrives. And what happens? It's just so much red tape! 'Come in! Leave! Next! . . .' Involuntarily one remembers the phrase from the movie 'Vanity of Vanities,' that was expressed in the same situation: 'Step down off the carpet!'"

They are supported by female reader L. Sh. from Chelyabinsk. "I have raised three sons. I married two of them, and soon my third son will be getting married. And what did I see at the vital statistics office? A tiny little room only 14 square meters large. A table where a clerk is working. And somewhere music is wheezing . . . 'Sign here!' Then get going! If my son (the third one) had not been a Komsomol member, I would have suggested that he get married in a church, not because I believe in God, but because in a church you can hear the choir singing nicely, there are a lot of flowers, and everything is so solemn. . . ."

Our mail includes a large number of letters in which the writers discuss their experience in organizing civil ceremonies, and we receive many well thought-out recommendations. Reader Yu. N., from the city of Reutov, Moscow Oblast, reports that several years ago the city authorities decided to hold mourning meetings

at the cemetery on Victory Day, in memory of those who had died. And immediately there was a decrease in the number of people who went there on Easter, the day on which it had been traditional to remember the dead. For many years a civil day of Remembrance of the Dead has been held every year in the cities and villages of Lithuania. That was mentioned by construction worker K. Stukas from Kaunas. Readers write to us about the work of the Svyato firm in Odessa, which organizes weddings in such a way that that day is truly one that people remember for the rest of their lives. However, one reads about this and thinks: why doesn't this efficient, beneficial experience become everyone's property? Why do the Komsomol committees frequently engage only in admonishing those who participate in religious ceremonies, but do nothing to establish new civil ceremonies? What forgotten national customs are worthy of being resurrected and supported?

We hope that the readers, as always, will help us in our search for answers.

5075  
CSO: 1800/82

NATIONAL

PAVLIK MOROZOV CASE RECALLED

First-graders at Gravesite

Moscow SOVETSKAYA ROSSIYA in Russian 2 Sep 82 p 4

[Article by L. Yermakova, Sverdlovsk Oblast: "The First Lesson of Bravery"]

[Text] The new school year has begun and, according to tradition, the first-graders at the eight-year school in Gerasimovka are being led single-file to the memorial obelisks. The first lesson in bravery, honesty, and devotion to one's native land is taught here to the children at the exact point where, 50 years ago on 3 September 1932, the Pioneer member and hero Pavlik Morozov and his brother Fedya were brutally murdered by rich peasants -- "by persons who were related by blood, but enemies by class." One can always see live flowers at the graves of the Morozov brothers. And will the little boys and girls from the village ever forget that their Pioneer kerchief was put on them at the holy place where the 13-year-old boy from their hometown had died?

It is a great responsibility to study and work in a hero's hometown. The students at the Gerasimovka school that bears the name of Pavlik Morozov always remember this. The Pioneers have a large number of glorious labor deeds to their credit. "Not for the sake of praise, but for the purpose of giving joy to people" is the chief motto in their work. The school's production brigade renders a large amount of assistance to a kolkhoz.

And if Pavlik could see what the kolkhoz that now bears his name has become! Parallel to the main street in Gerasimovka during the past five-year plan there has grown another one, with roomy stone cottages and well-built outbuildings. The kolkhoz is currently one of the first in the rayon. And it is completely understandable that the Gerasimovka Book of Honor that opens with the name of the Pioneer hero is currently being continued by the names of heroes of labor on the farm: mechanic A. V. Prokopenko, shepherd V. I. Baydakov, and milkmaid Ye. D. Khipchenko. By their labor the present residents of Gerasimovka bring glory to it.

The bus bearing the name "Pavlik Morozov," which was purchased with money that was earned by the Pioneers in the rayon, delivers every day to Gerasimovka, to the hometown of the small fighter for justice, children and adults from all parts of our country.

At Moscow School No. 75

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 3 Sep 82 p 1

[Article by B. Minayev: "Citizens' Brigade, Attention!: Today Is the Fiftieth Anniversary of the Heroic Death of Pavlik Morozov"]

[Text] We have all known him since childhood.

We know how his father tore the red kerchief off him, how he created in the village a Pioneer detachment, and how, one night, he woke up and listened to plotters whispering. . .

The life of Pavlik Morozov began after his death. His second life is as a right-flanker in the tremendous citizens' brigade of Pioneer members. That brigade has become a legend. A legend with which a young person enters Pioneer life, that is, civil life. And Pavlik Morozov helps him to understand that at this new stage in his biography he becomes a person who is obliged to make decisions, to fight, and, if necessary, to perform a heroic deed.

. . . On that September day, on only the third day of school, when the school was already full of discussions about vacations and even the very stillness of the lessons is unusual -- a stillness that is, in a way, fresh and elevated -- the citizens' brigade is assembled for a Pioneers' formation.

The gay voices become silent. The vast corridor becomes quiet -- there is a minute of silence. Of silence that is filled with thoughts and excitement.

Twenty years ago the Pioneer brigade at Moscow School No. 75 was given the name of Pavlik Morozov. For 20 years, on every third of September, all the new generations of young Muscovites line up in a solemn formation at the beginning of the school year.

And so for many years the pioneers at School No. 75 have been conducting a search for materials pertaining to Pavlik Morozov. They have some valuable items -- two copies of PIONERSKAYA PRAVDA for 1947. They discuss the construction of a monument to Pavlik Morozov in Moscow. They also contain a letter from the village of Gerasimovka, Tavdinskiy Rayon, Sverdlovsk Oblast. That is the very village where, 50 years ago, Pioneer Pavlik Morozov was murdered.

The village Pioneers did not have any experienced leaders, any Komsomol rayon committee, to which they could go for assistance. Their detachments were born not in factory rayons, where every passerby would smile at the gay beating of the Pioneer drum.

The complicated, unbelievably complicated life during the first kolkhoz years -- that is the background against which the detachments of village Pioneers were born. Or, rather, that bitter struggle was not the background. It was the very content of the life of the Pioneer organization.

And in that struggle it was necessary to choose one's place.

"For us, the leaders of today," Lena Bogdanova, the senior Pioneer leader at School No. 75 says, "Pavlik Morozov is dear specifically because his exploit was not some kind of individual unusually bold act. Simply stated, he was a consistent, stubborn, strong person. And therefore his entire life became an exploit. For present-day children who, putting it directly, rarely find themselves in such extreme situations in which they can manifest their bravery and desperation, this model of honest service to one's Motherland is very important."

In a quiet park alongside of the embankment of Moskva River, where, during the winter, young children, beaming with happiness, come sledding down the hill, and where, during the summer, pigeons strut among the benches, there stands a monument to Pavlik Morozov.

Here, in front of the monument, the Pioneer Brigade at School No. 75 accepts the new replacements into its ranks. Here the silent third-graders stand in front of the bed of flowers and look fixedly at the world that is going on, noisily and silently, around them. Standing alongside of them is Pavlik Morozov. With a red kerchief on his dark, frozen shoulders.

5075  
CSO: 1800/83

NATIONAL

READERS' LETTERS FAVOR NON-VIABLE VILLAGES

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 21 Aug 82 p 2

[Article by V. Shutkevich: "Although the Village Is Small ...."]

[Text] The newspaper's readers think that it can make an important contribution to the fulfillment of the Food Program.

"Long Farewells -- Unnecessary Tears?" -- a letter from R. Andreyeva of Yaroslavl Oblast was published in KOMSOMOL'SKAYA PRAVADA under this title. Its subject concerned the fate of "non-viable" villages. Thinking that their disappearance is an objective and natural process, the letter writer reproached those who advocate the preservation of small villages -- for the most part, they are city dwellers-- for their "nostalgic ache" and unwillingness to see the advantages of large population centers.

Let us stipulate right away: R. Andreyeva is correct -- the majority of the letters concerning the problems of "non-viable" villages really do come from city dwellers. It seems however, that it is not only a matter of "village nostalgia". You see, according to statistical data more than half of today's city inhabitants are yesterday's villagers who are connected by blood, economic and solid ties with their native places. M. Antonov and V. Permanov, scientists from Moscow, point out: "it would seem that such an interest in the village on the part of people who are remote from the rural economy would cause joy as an obvious sign of the times. Today, all of us need a clear realization of what is occurring in the village and what help is within the power of each one of us to give to it".

Yes, the outflow of the rural population to the city is indeed a natural process. I. Shikhov, a candidate of economic sciences from Kaluga points out: "However, only the inevitability of a decrease in the number of rural inhabitants results from it. The people decide whether to demolish a village or to expand it."

M. D. Spektor, another scientist and head of the Rural Rayon and Population Center Planning Department of the Tselinogradskiy Agricultural Institute, continues the discussion: "The settlement network cannot remain unalterable since it is a reflection of existing social and economic conditions. Let us recall how the division of villages into viable and non-viable ones took place. After the war, kolkhozes and sovkhozes began massive construction projects. Next, a consolidation of farms,

which was caused by the appearance of powerful equipment in the fields, occurred. The number of settlements on the new kolkhozes and sovkhozes, which had absorbed several old ones, sharply grew -- to 5, 10, and even to 100. for the country as a whole, there were more than 700,000 villages in 1961; of these, 212,000 numbered less than five individuals. A practical question arose; where should capital investments be directed, how many animal husbandry farms should we have, where should shops, schools, etc. be erected. The decision was made at the time to concentrate construction in the largest settlements, primarily on the central farmsteads.

"However, the division of villages into the two groups was sometimes accompanied by gross mistakes which inflicted great damage on agriculture. Thus, it was proposed that only 65,000 villages remain of the 700,000. What led to these hasty decisions?

"Since ancient times, land managers have been engaged in the siting of the rural settlement network. This was natural since they were created in connection with the presence of some type of land or other. Land drainage operations and inter-farm land management also included the work of locating villages, economic and production centers, etc. However, during the Sixties and Seventies, all settlement work was transferred to Gosstroy. The builders and architects approached it from the position of construction savings, esthetics and landscape architecture. Organizational, production, social, economic, and land management questions were at times rudely ignored. One goal was pursued-- to create city-type settlements and to deprive the masses of small, medium and -- at times -- even rather large villages.

"The substituting of an architectural and construction basis for the social and economic basis of reconstructing rural settlements was one of the most important errors which has still not been corrected."

M. Boytsov, chairman of the "New Life" Kolkhoz in Kalinin Oblast, recently talked about a similar error in LITERATURNAYA GAZETA: On one of the farms, the planners had planned a new settlement... in a swamp. It is natural that the people do not wish to live there. Beautiful, convenient and dry places, where peasants have settled from the beginning of time, are being plowed up in accordance with the instructions. A decision had been made at one time to preserve only nine percent of the Kalinin villages. It was planned to pull the rest down....

However, in order to deprive a village of a future it is not at all mandatory to tear it down with a bulldozer. It is sufficient to halt any construction in it and to close the school and store....

Our reader is correct who wrote: "Some directors have interpreted the concept of 'non-viable village' in their own way -- they have halted all services for the people living there and have closed many establishments and enterprises." P. Yakushev from Vladivostok, V. Cherpanov from Perm, V. Petrov from Chelyabinsk, and many other writers report similar cases.

Let us admit, however, that the new settlement is constructed on time. The inhabitants of the neighboring villages can move into modern well-built quarters, and a bulldozer will destroy the old antiquated villages. What do we gain in this case? The widespread opinion that resources are being saved in municipal services and in the construction of social and living installations which, of course, it is more advantageous to build in one place. However, before long, just as obvious losses begin to appear along with the seemingly obvious gain.

The first and largest loss is the arable land which even in our country with our enormous spaces now comes to less than a hectare per person. M. Rumyantsev, a Leningrader, reports: "The majority of the fields, which lay in the neighborhood of the torn down villages, begin to be tilled more poorly. Generally speaking, many of them become wild and over grown. The estimates that land will be added to the farm after the plowing up of the former farmsteads are, as a rule, not justified. Our grandfathers primarily settled on unsuitable land and cultivated the good land."

The second tangible loss is the significant increase in the cost of production which is caused by the increase in the resources for transportation expenditures and the failure to obtain the best yield because a lot of time is spent on the road during the harvest.-- the busiest time. V. Pichuginov relates from Gorkiy Oblast: "Sometimes it is necessary to transport the planters and other workers to the field by bus for 20-30 kilometers from the central farmstead. There is neither sowing in time nor harvesting.... How much fuel is expended in vain and how much equipment is beat up on the poor forest roads?!"

Having consolidated production in one place they far from always manage to organize it in the new location. G. Petrov writes from the city of Osinniki: "The village of Kuzodeyevo is in Kemerovo Oblast. Formally, it was a rayon center around which many small villages were crowded. The public herd alone numbered 10,000 head, and the private one was even more. Then, the rayon was combined with a neighboring one and the consolidation of villages took place. Now, there are two sovkhozes, whose herds number 3,000 cows all told, on its former territory. Compare -- 10,000 and 3,000 -- it becomes clear why there is less meat on the store counters."

N. Sotnikov of Kharkov Oblast enters the discussion: "But what about subsidiary farming? Far from all those who have been transferred want to start it in the new location. It seems inconvenient for the majority of them: the kitchen gardens are far away and there is nowhere to keep an animal. There was far more space in the small village. Also, do not forget the old men and women who are separated from their children in the cities. Formally, you see, they also maintained their own farm where possible. Now, it turns out that the bread-winners have been diminished and the mouths for the state to feed have been increased....."

However, all these losses would have been justified perhaps if the main resettlement goal -- to keep the young and strong worker in the village -- had been achieved. The letters though testify that this is far from being always accomplished. A. Grigor'yev of Rostov Oblast writes: "None of the inhabitants of our farmstead of Kryukovo moved to the central farmstead -- everyone went to Volgodonsk." Having been set afoot, the "non-viable" inhabitant in the majority of cases makes his move directly to the city, bypassing the agro-city promised to him....

Is it therefore necessary to revive all the villages, which have been torn down, and to keep all those, which have survived? No! Unfortunately, this is unrealistic-- there are not enough forces nor resources. It is obviously worthwhile to preserve only those in which the young and strong worker has remained. The determination of how many of these settlements it is necessary to have on a farm and what the minimum number of houses should be in each one is a very difficult matter which requires the mandatory consideration of local conditions.

However, even in an abstract -- so to speak -- form, the problem conceals a great deal of vagueness in itself -- especially, how to link the existence of this village together with the high road of our agriculture -- the specialization and concentration of production? The Food Program, which provides for the expansion and reconstruction of existing farms along with the construction of large modern complexes, provides an answer to this question. This makes sense and it is economically sound, at least for the foreseeable future. In order to transfer all animal husbandry to the complexes, not one decade will be required. A wise peasant rule states: One should not break the roof of an old house without having moved to a new one. It is obviously possible to say the same thing about shops, grain threshing floors and other production installations.

The adherents of complete and decisive resettlement object: "Yes, but the existence of many small villages hinders the management of the farm. We will have to pay a pretty penny to keep a manager in each one of them and we will not manage to send one everywhere from the central farmstead...."

The way out of this is also hinted at by the Food Program. Its essence is the widespread and universal incorporation of a progressive non-job authorization organization for labor. In other words, it is necessary to see to it that each rural inhabitant completely feels like the owner of the land and does not wait for a specialist's instructions, but displays his own initiative and independence. Let us listen again to the scientist from Kaluga, I. Shikhov: "The new organization of labor in the form of cost accounting mechanized links permits the prospects of 'non-viable' villages to be evaluated in a new way. The links, which receive considerable freedom of action do not need the daily guardianship of special management personnel. Thus, the 'Saki' Sovkhoz in the Crimean Oblast managed to free 270 individuals during a six year period. In doing this, production output almost doubled and labor productivity increased 2.4 - fold".

And finally, the most serious accusation addressed to small villages: It is difficult to create here the entire complex of social and living conveniences which are required by modern man. Indeed, you will not open a club or store in every population center. Are they needed-- in each one? In the majority of cases, a good road makes those in the central farmstead easily accessible. By the end of the present five-year plan, it is planned to bring the amount of such roads up to 30 kilometers per farm -- approximately as much as the kolkhozes and sovkhozes in the Baltic republics have today. It is no accident that the rates for resettling inhabitants from farmsteads and small villages have been sharply slowed down in the Baltic area during recent times.

Concerning water and gas lines and other elementary conveniences, it will evidently be necessary to spend money on them. Will it be expensive? Yes, but the losses, which we are enduring because of the shortage of labor in the village, are incomparably more expensive.

The editorial mail testifies that more and more young people would like to live and work in small villages -- on condition that they have all the amenities. However, the desire alone is not enough. It is necessary, first, to remove the administrative prohibitions against building in the small villages where they still exist and, second, to help with the desired construction materials. Reader N. Orlov, who sent a second letter about the fate of the village of Demshino in Kalinin Oblast, reports: "One is still hard pressed to find a mention of the setting aside of building lumber for personal houses".

But what should happen to villages where no youth at all have stayed? Here, I would like to support R. Andreyeva in that part of her letter where she addresses yesterday's young villagers who have departed for the city. It is clear that far from every one of them will want to return. However, to help their old parents, who have remained in the village, and to create the necessary comforts for them-- this is their direct concern and filial duty.

I remember the words spoken by Leonid Il'ich Brezhnev during the 19th Komsomol Congress about the fact that each Komsomol organization and each Komsomol member should determine his specific place in the fulfillment of the Food Program. For the young inhabitants of rayon centers and small cities, the organization of public services and amenities in their native villages and the building of roads to them can be such a concrete task which is close and understandable to each one. The heading of this work and the combining of them into shock detachments are completely within the capability of Komsomol gorkoms and raykoms.

In the final analysis, we are talking about our common duty to the small motherland from where all of us came at one time. It has not been forgotten after many years and it alarms the spirit with childhood memories and the memory of our ancestors which have been transmitted to us. Ye. V. Vladimirov, a participant in the war, writes from Voronezh: "With what pain in our hearts did we, the soldiers, travel in 1944 through Belorussia where -- instead of houses in the villages -- stove chimneys stood and weeds grew. At the present time, I am gathering information about my brother soldiers who fell on the fronts of the Great Patriotic War. I do not feel quite right when the replies to my request for information about the relatives of a dead fighting man arrive: 'We cannot help-- the village of Nikolayevka has been torn down', 'the village of Berezovka has been eliminated', 'Peschanovka has not existed since 1966'.... It is as if you experience a second loss: You see, a soldier died defending this Nikolayevka or Berezovka which represented the entire country for him. Here, every inch of land was also covered at the time by the blood of many generations who lived for the sake of the future.... Let us think about this!"

Let us think about this....

8802

CSO: 1800/18

NATIONAL

POPULAR UNIVERSITY ESTABLISHES MONUMENTS RESTORATION FACULTY

Kishinev SOVETSKAYA MOLDAVIYA in Russian 14 Oct 82 p 4

[Item by M. Senina, Dondyushany: "A New Faculty"]

[Text] A faculty for the protection of monuments of history and culture has been created at the popular university.

The persons who have become the students there are the history instructors and teachers, the Komsomol activists, agricultural specialists, and cultural workers.

The purpose of the faculty is to propagandize the monuments, to study the laws governing their protection, and to train lecturers and tour guides.

The curriculum has been planned for a two-year period.

5075  
CSO: 1800/80

NATIONAL

INTEREST IN RUSSIAN PAST MUST BE USED FOR ATHEISTIC EDUCATION

[Editorial Report] Moscow NAUKA I RELIGIYA in Russian No 9, September 1982 carries on pages 19-21 a 3600-word article titled "The Past in the Present and Future" by Aleksandr Shamaro and on pages 22-26 a 6300-word article titled "The Boat on the City Coat of Arms" by Z. Tzhurizina. Both articles are published under the rubric "Through the Ancient Cities of Rus'," and report on a journalistic expedition to various ancient monuments of Russian culture. Both argue that tour guides must avoid simply repeating the religious stories connected with one or another monument and use their talks as an occasion for antireligious instruction. And they suggest that this can be done through the simple recitation of "historical truth."

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CSO: 1800/62

NATIONAL

WRITERS, READERS HOLD UNPRECEDENTED DISCUSSIONS VIA TELEVISION

[Editorial Report] Moscow SOVETSKAYA ROSSIYA in Russian publishes a 100-word article dated 14 Oct 82 p 3. National television broadcasted an informal discussion with the Soviet writer Yuriy Bondarev and with readers of his most recent novel title "The Choice". The meeting took place on 13 Oct 82 in the assembly hall of the Lenin State Library.

The article stated that this discussion was unusual in the sense that the readers not only asked questions, but expressed their opinions in "polemical" discussion with the writer, at times disagreeing with him on his treatment of individual characters and on the development of the story line. Moreover, the article added that such a "useful" televised discussion could be shared by millions of viewers for the first time.

CSO: 1800/117

NATIONAL

CRUSHING OF TAMBOV UPRIISING SUBJECT OF NEW NOVEL

Moscow SOVETSKAYA ROSSIYA in Russian 2 Sep 82 p 3

[Item by Yu. Koginov: "How They Were"]

[Text] The three periods in the hero's life are discussed in the novel by Viktor Vuyachich *Moy drug Sibirtsev* [My Friend Sibirtsev] (Izd-vo "Sovremennik") -- his life as an intelligence officer in the den of the White Guards in the Far East; his work in the Siberian ChK [Cheka]; and the rendering harmless of the Antonov gangs in the Tambov area. The situation is the most acute, and one that requires bravery and steadfastness. But these are not simply professional features. Behind each action is faithfulness to the party's cause, the hero's moral purity and his integrity of character.

It is not only the acuteness of the subject matter, but also the hero's psychology, his moral maximalism, that first of all attracts the reader to this book, which was written in a believable and artistically convincing manner. And, as we close the book after reading the last page, we think gratefully about the author who has acquainted us with his hero friend.

5075  
CSO: 1800/80

REGIONAL

INTERNATIONALIZATION OF STUDENTS FOSTERED AT TARTU UNIVERSITY

Tallinn NOORTE HAAL in Estonian 24 Aug 82 p 2

[Article by Andrus Lauren, secretary of Tartu State University Komsomol:  
"Aspects of International Education"]

[Text] Tartu State University (TSU) has over its history developed remarkable and durable international traditions. Distinguished representatives of many nations have studied and worked at Tartu, leaving deep imprints in the history of science and culture of their homelands and the entire world. At TSU there have also been many students who devoted their lives to the struggle for social equality and the welfare of nations, and the traditions of their struggle have become the source for ideological education of communist youths of the university. The TSU Komsomol deeply respects and successfully continues the international work of its predecessors, using their example to evoke enthusiasm in communist youths.

Over its 40 year history the TSU Komsomol has developed firm guidelines for managing international work of study groups, courses, and departments. These guidelines have been discussed at Komsomol conferences which in turn have made decisions shaping and developing new methods of international work. In cooperation with the TSU trade union club evenings devoted to other republics are organized in the departments, with representatives of fraternal nationalities studying at TSU giving a hand in the arrangements. The inspection and competition of study groups, arranged for the 60th anniversary of the USSR is considered especially important since it permits a comprehensive evaluation of the work of our students.

Basic questions and various aspects of international work are discussed at TSU Komsomol meetings. Problems of international work, its expressions and influence have been discussed by our Komsomol committee 3-4 times a year over the past few years. These questions are also frequently discussed at department secretarial meetings, with the main purpose being generalization, analysis, and propagation of experiences made. The university Inter-sectors have an important function in arranging events for the largest possible audiences. Since 1972 days of international friendship have been staged at TSU. Visitors from institutions of higher learning in the USSR and foreign countries participate, as do our students. Some 25-30 events take place within the framework of the international friendship days, with 15-25,000 students, Tartu citizens, and visitors taking part.

International solidarity meetings, political and youth song festivals in front of the university main hall or the Tartu town hall have become traditional, as have conferences and seminars where experiences of international work of our country's higher schools are discussed with visitors. In 1982 we began a magnificent tradition--a regatta for the International Friendship Days Cup with our country's two oldest universities--Vilnius and Tartu--taking part. While the international friendship days are held every April in celebration of V I Lenin's birthday, in November the Tartu student days are held under the slogan "Peace, Equality, Student Solidarity." These two great events are managed by special organizing committees of the TSU Komsomol that report to the Komsomol committee and are headed by the deputy Komsomol secretary for ideological work. A large group of Komsomol is associated with the work of the organizing committees that draw together representatives of many departments. These events thus become true festivals for the entire Komsomol organization of the university.

From the standpoint of routine international work the special interest clubs are most important. The oldest of these is the Interclub (formerly the Club of International Friendship) founded in the fall of 1960. The Interclub's tasks include organizing international events, receiving visitors of the TSU Komsomol, establishing cooperation with higher educational institutions in the USSR and abroad, and training guides for the Sputnik International Youth Travel Agency. The regular nationality evenings in which persons who have traveled (or lived) elsewhere in the USSR or abroad participate are popular. Interclub guides show the town and university of Tartu to visitors who have come to the Tartu students days, to student construction groups, or to conferences of the Student Scientific Union. Interclub has ties to 50 institutes of higher learning in all the federal republics, and to universities in the Hungarian PR, the Polish PR, the CSSR, the Yugoslav SFR, and the Finnish Republic. The most valuable aspect of club activity consists of the opportunity to get to know the lives and activities of counterparts, and to circulate and generalize experiences gained in the Komsomol. Our guides had tasks of great responsibility at the Tallinn regatta of the 1980 Moscow Olympics. Currently guides are being trained for the TSU jubilee in Tartu and the Moscow All-Union National Economic Exhibition. Many graduates of the Interclub guide school are now working as guides at the Sputnik International Youth Travel Agency in Tallinn and Leningrad.

Problems of contemporaries abroad are brought out by the events of the international relations circle, established in 1963. The success of the circle is indicated by the fact that the majority of Estonian Radio and TV foreign affairs commentators began their training in that circle.

A proverb says that "One's own eye is king." It follows that the "Patriot" club plays an important part in the international education of students. Within the framework of the "USSR--my homeland" expedition the club arranges for tours to places of revolutionary, military, or labor interest. The club has members from every department. The club's winter tours are very popular, with 20-30 groups comprising 200-240 persons having visited various places of our homeland in the course of winter vacations. The tours visit historical sites in our country and lead to contacts with local youths.

Of great importance is the dispatch of Estonian Student Construction Force groups to other locations in the USSR. This tradition began already in the mid-50's, in the period of opening of virgin lands. TSU students have done honor to the labor traditions of their predecessors. In recent years a model group representing our republic has been established among TSU students, working in the home region of the world's first cosmonaut, in the town of Gagarin. ✓ TSU students have also worked in Tyumen, in Yakutsk, on Kamchatka, in Karelia, Moldavia, and elsewhere. Everywhere they have done honor to their home republic and their alma mater. This has also given 100-200 students the chance to come in direct contact with work and life in other areas of the USSR. A very successful experience in international education has been the activity of those 215 student construction brigade members from all over the Union who worked for 2 years in Tartu. In 1981 students from Moscow, Leningrad, Novosibirsk, Riga, and Vilnius were represented. They did a remarkable job at sites in the town and university of Tartu. Groups from other federal republics enriched the ideological-political programs of the Estonian Student Construction Force. Joint events with our students were organized, gatherings of other groups and regions were attended.

International education is closely linked to TSU teaching and research activities, with more than 30 nationalities represented here. The Student Scientific Union and the TSU Komsomol place great importance on the internationalization of student scholarship. Students of various nationalities participated in the circles of the Student Scientific Union. There are especially many multinational circles in the medical school, where 25 percent of the students belong to other nationalities.

For 5 years we have organized conferences on Komsomol history where great attention was paid to international education over the years. Analyses were made and guidance given for further improvements in that sphere. To date student researchers have investigated the history of the university Komsomol from its founding in October 1940 to the present. The time has now come for research into the history of the cells in the various departments. Thus in 1981 there was a conference devoted to the history of the Komsomol in the law school. Here, too, international education questions represented one of the most important sectors. The same problems were discussed at the initiative of the TSU Komsomol at the first republic Komsomol history conference with the theme "Student researchers on Komsomol."

Amateur groups at the TSU, directed by the TSU Komsomol and the trade union committee play a great part in internationalization. The TSU Female Chorus, the Tartu Academic Male Choir, the chamber choir, the folk instrument ensemble, and the vocal-instrumental ensemble "Rentaabius" have won great acclaim.

Contacts with performing arts collectives in the institutions of higher learning in other republics have become especially close in the current year. The program of TSU collectives includes songs and dances by composers of all federal republics. In the course of celebrating the 60th anniversary of the USSR the TSU Komsomol has planned meetings with performing groups from the various rayons of the RSFSR, Belorussia, Central Asia, Latvia, etc.

International work has always included sports competition with participation by student athletes from several federal republics. The track and field meets of student athletes from universities of the Baltic federal republics and Belorussia have become traditional having been initiated by TSU. In TSU it has become a matter of course that the Komsomol under the leadership of the Komsomol committee plays a central part in international education. Over the years many experiences have been gained. Based on them the TSU committee of the EsSSR Komsomol made concrete proposals to the TSU communist education department for improving the comprehensive program for student training. At the same time we realize that we must not be satisfied with attained achievements. The various forms and methods of international education require a thorough and comprehensive analysis, they must be creatively applied by the Komsomol. A new impulse was provided by the universal celebration of the 60th anniversary of the USSR. The TSU Komsomol will organize even more events in which representatives of other nations and nationalities participate, it will also continue to generalize experiences. There will be especially ample opportunities for this at the 350th jubilee events of our alma mater, the TSU, events that will take place not only in our federal republic but all over the USSR.

9240  
CSO: 1815/2

REGIONAL

ETHNIC COMPOSITION, NATIONALITY IN TALLINN STUDIED

Tallinn IZVESTIYA AKADEMII NAUK ESTONSKOY SSR: OБSHCHESTVENNYYE NAUKI in Russian Vol 31, No 3, 1982 pp 263-275

Article by Ye. Rikhter, Institute of History, Estonian SSR Academy of Sciences: "The Ethnic Composition and Language of Nationally Mixed Families in Tallinn"

Text The 26th CPSU Congress devoted a great deal of attention to relations among nationalities and the formation of an international world view in people's consciousness. "The unity of the Soviet nationalities is firmer today than ever before," it was noted in a report to the congress. "This does not mean, of course, that all issues in the sphere of nationality relations have already been resolved. The dynamics of development in a large multi-national state such as ours give rise to many problems which require the party's careful attention."<sup>1</sup>

One of the most important problems concerns international upbringing on the basis of mutual penetration and integration of the national cultures. This article reflects one aspect of the study of that problem. When studying present-day ethnic processes, one finds it particularly interesting to learn about the interaction of national cultures in the most ordinary situation--in everyday family life. Inter-nationality or bi-ethnic families constitute a very interesting and promising object of study. In 1979 the author of this article began observing the processes by which cultures come together within the framework of bi-ethnic families in Tallinn.

Tallinn is a city which in the postwar years has absorbed a vast migratory flow; it has very mixed socio-occupational, ethnic and demographic features. It contains people of about 100 nationalities, and marriage between people of different nationalities is common. Out of all this diversity marriages were chosen between Estonians on the one hand, and Russians, Ukrainians or Belorussians on the other hand, i.e., to people who are ethnically close to the Russian nationality. These people also comprise the overwhelming majority of the non-Estonian population of the city.<sup>2</sup> Children aged 10-12 and their parents aged 32-39 (the latter were born between 1941 and 1948, with extremes of 1928 and 1953) were questioned. In this way families, who are called "stabilized" became the object of the study.<sup>3</sup> In any family

children are strongly influenced by the family's way of life and its cultural traditions, and for this reason they are an especially favorable subject of research aimed at learning about the entire life style of a family.

One hundred families in various neighborhoods of the city were questioned. For Tallinn with its population of 450,000 and a marriage registration rate of 4,500 every year, the number of families it was decided to study cannot in any way be considered representative. However, an investigation, even on such a small scale, has made it possible to come closer to the development of methods of study for the future, to establish a way to study ethno-cultural features of mixed families and their combination of national (other national) and integrated elements.

The mixed nationality families were found through a questionnaire given to pupils in four classes. Because the investigation was based on a sample, we chose near-by Estonian and Russian schools (a total of 10), i.e., two schools in each of the main neighborhoods of the city: the city center and the streets adjacent to it in the former workers' district (Pel'gurand, Kopli), then Nymme and Mustamya. On the basis of social and ethnic features these neighborhoods are more or less the same, although they do have certain individual peculiarities.<sup>4</sup> Children from mixed nationality families filled out a questionnaire in the form of a diagram (Figure 1), and having obtained the pupil's address from the class leader, we interviewed the parents at home. Every form filled in by a child<sup>5</sup> provided the following preliminary information about his family: nationality of the parents, the language spoken at home, the nationality of grandparents and their home language, and where the child spends his summer--at a pioneer camp or at his grandmother's. Without consideration for the generation of the grandparents, the process by which the ethnic culture of daily life and the language is transmitted to the children would not be adequately revealed.

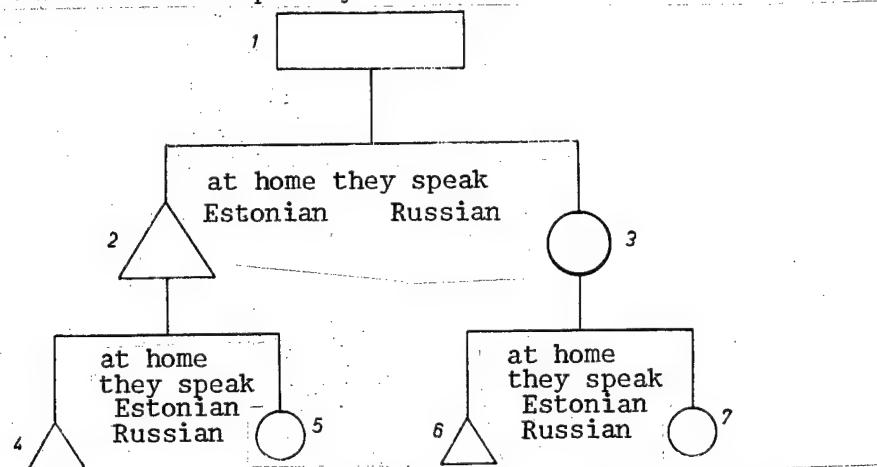


Figure 1. Diagram-questionnaire for school children from inter-nationality families. 1--child's first name; 2--father's first name and patronymic; 3--mother's first name and patronymic; 4-5--first name and patronymic of father's parents; 6-7--first name, patronymic and last name of mother's parents.

Taking into account the goal of our study, we shall sketch the ethno-demographic environment of Tallinn over the last half century. Like any other capital, Tallinn was a multi-national city both before the October Revolution and during the bourgeois republic (1920-1940). In 1913, for example, there were 116,132 Tallinn residents, of whom 71.6 percent were Estonians, 11.4 percent were Russians, 10.7 percent were Germans and 6.3 percent were of other nationalities.<sup>6</sup> Increased population migration caused by the First World War changed the proportion of the various nationalities in the city: the number of Russian workers grew (25.6 percent of the entire urban population), the percentage of Estonians declined somewhat (57.7 percent), as did the percentage of Germans (8.3 percent).<sup>7</sup> The population of the city increased to 159,193 people. An ebbing of the population began after the October Revolution, and in 1918 there were 111,291 people in the city.<sup>8</sup> In the years 1920-1923 the population of Tallinn began to increase: people were coming from adjacent districts and Estonian "optionalists" (people who had the option of citizenship) were returning from Soviet Russia.<sup>9</sup> Many of them knew Russian, and some had Russian wives. A second large group of new comers consisted of Russian emigrants, mainly the remnants of Yudenich's defeated North West Army. The influx of Germans, descendants of noblemen and craftsmen, was insignificant, but in 1939-1940 large numbers of them left for Germany.<sup>10</sup>

Table 1

Urban Population of Tallinn 1920-1930 in percentages

Nationality	In Tallinn	In Nymme
Estonians	85.6	84.3
Russians	5.7	6.77
Germans	4.8	5.75
Others <sup>11</sup>	3.9	3.1

In 1938 the population of Tallinn and Nymme (a suburb of summer houses which had local self-government until 1940) consisted of 164,000 people, and in terms of social characteristics, the population of the city in the 30's looked like this: 60 percent were blue-collar workers; 32.3 percent were members of the bourgeois strata; 3.4 percent were members of the upper middle classes, etc.<sup>12</sup> The structure of the Russian population was extremely unstable. The indigenous Russians who resided in Tallinn and those who had come from the Eastern districts of Estonia hired themselves out or joined petty bourgeois circles: they rented out apartments, kept small stores or workshops. The proportion of Russians in commerce and in major industry was negligible.<sup>13</sup> Emigrants, among whom there were many members of the intelligentsia, made ends meet with occasional earnings.

In bourgeois Estonia mixed nationality marriages, specifically those contracted with Russians, amounted to an insignificant percentage of all marriages entered into by Estonians: 2.5 percent (1921-1934)<sup>14</sup> and

2.3 percent (1936-1938).<sup>15</sup> Nationally-mixed marriages by Russians amounted to 16.6 percent of all Russian weddings, of which 15.2 percent were marriages to Estonians. If a Russian man and Estonian woman married or an Estonian man and a Russian woman married, then regardless of which language was spoken at home, the children learned both languages although their nationality was most often recorded as Estonian.

In 1940, when Soviet authority was restored, the preconditions for changes in the ethno-social environment of Tallinn were outlined; however, the changes which had begun to take shape were interrupted by the war. The ethno-demographic situation changed at the end of the Great Patriotic War. In the autumn of 1944, when Tallinn was liberated from the German occupation, the population of marriage age was not uniform in terms of nationality or other characteristics: there were local Estonians, second-generation Estonian "optionalists," local Russians, children of mixed-nationality families who, as a rule, received an Estonian upbringing and finally Finns ("Ingermanland" people of Leningrad Oblast), Estonians and Russians who had immigrated in 1943 by order of the Fascist command in occupied Leningrad Oblast.

In 1945-1946 the population of Tallinn increased by several thousand when troops of the Estonian Rifle Corps were demobilized; they included Estonians mobilized both in the Estonian SSR, as well as in other regions of the Soviet Union. The population of the city increased significantly during these two years: in 1944 it has totaled 133,281<sup>16</sup> and in 1946 it was 167,878. In these and subsequent years the demobilized soldiers were joined by Russian and Estonian young people from neighboring oblasts of the RSFSR and other republics, sometimes significantly remote from Estonia, who came to restore the city. These newcomers, who came as a result of organized recruitment, were very different from the local Estonian population. For this reason it can be stated that the mixed-nationality marriages of the first post-war years united young people who differed not only in their ethnic ties, but also in their social structures, their ethno-psychological way of life and their cultural traditions. As the life of the city became more normal, young people began to have opportunities to meet each other not only at work and in educational institutions, but also in clubs, cafes and at dances.<sup>17</sup> In comparison with the indicators for the 20-year period of bourgeois Estonia, the number of mixed nationality marriages in Tallinn (in which one of the spouses was Estonian) obviously increased: in 1950 they amounted to 10.8 percent; in the second half of the 1950's they amounted to approximately 7.4 percent and in 1970 to 10.5 percent of all marriages concluded in Tallinn.<sup>18</sup>

In the post-war years right up to the present, marriages of Estonians with Russians have predominated among nationally-mixed marriages.

As can be seen from Table 2, the number of marriages between Estonians and Russians is gradually decreasing, while marriages between Estonians and Ukrainians or Belorussians and people of other nationalities are increasing. This is evidence of the intensification of contacts between Estonians and people of many other nationalities in Tallinn, as well as

outside the republic (contacts made during schooling, service in the ranks of the Soviet Army, work on construction teams, extended business trips, etc.).

Table 2

Partners of Estonians in Mixed-Nationality Marriages According to Data of the Estonian SSR Registry Office Archives, in Percentages

Estonians entering marriage	1950-1959			1965-1967			1970		
	Nationality of the Partner								
	Russian	Ukrainian, Belo- russian	Others	Russian	Ukrainian, Belo- russian	Others	Russian	Ukrainian, Belo- russian	Others
Women	72	11	17	62	15	23	50	19.5	30.5
Men	75	7	18	70	8	22	67	10	23

Among people of other nationalities entering into marriage with Estonians, Russians are the largest group, followed by Finns ("Ingermanland" people and those arriving from Finland), Jews, Latvians, Poles, Swedes, etc. Further down the list of Estonians' marriage partners one finds people of 38 nationalities, including five Hungarians, one Nigerian, one Karachai one Costa Rican and one Swiss. There is also quite a bit of variety in the marriages which unite local Estonians and immigrants with Russians, local Russians and immigrants with Estonians, children of mixed Estonian-Russian families with Russians and Estonians, both local as well as immigrant. On the basis of these combinations the 100 families which we examined can be divided into eight different types (See diagrams).

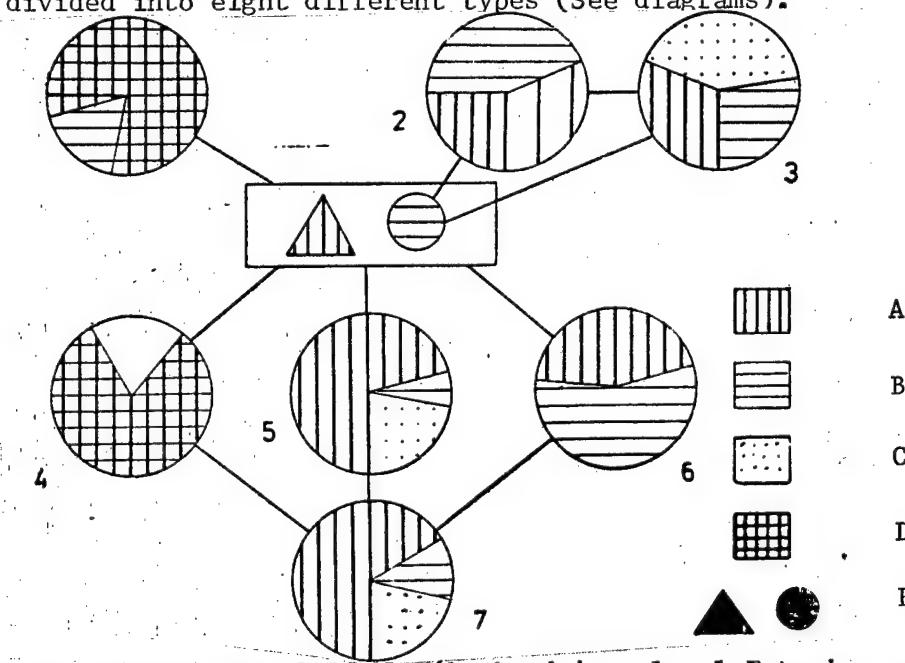


Figure 2. The first type of family (husband is a local Estonian and the wife is an immigrant Russian). 1--home language; 2--mastery of Estonian; 3--food prepared in the family; 4--bilingualism of the child; 5--first name chosen for the child; 6--school chosen by the parents; 7--child's statement of nationality.

Families of the first type were numerically predominant among the 100 families in this study. In approximately every third family the husband was a local Estonian and the wife an "immigrant" Russian. Regardless of where the acquaintance began, outside Estonia or in Tallinn, the girl of another nationality, entering her husband's family, finds herself in the circle of his relatives, friends and acquaintances and in a different linguistic milieu, under conditions of a different life style. The young wife adapts first of all in the sphere of everyday life (living with the husband's parents sometimes contributes to this), and then in the matter of language. Without touching upon the concrete social and psychological features of every family, we shall note that in type one families, 24 percent of the women have complete mastery of the Estonian language, 45 percent do not know the language and the rest know a little Estonian. When a child appears in the family, a number of important questions arise: what kind of name to give the baby, Estonian, Russian or international (Artur, Robert, Angela, Maritana), what kind of day care, kindergarten and school to send him to? In these families the children have mostly Estonian names (which harmonize with the father's last name), and a majority of the children know both languages.

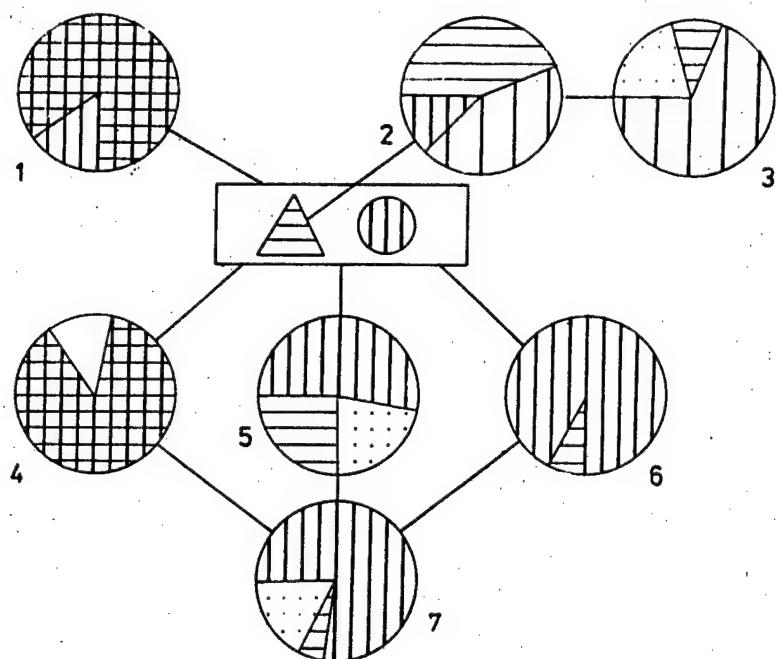


Figure 3 The second type of family (husband is Russian immigrant and the wife is a local Estonian). Numerical designation are the same as in Figure 2.

In the second type of family (the husband is the immigrant, the wife is local Estonian) it is the husband who must adapt. Domestic matters are the wife's business with the exception of those cases in which the husband has culinary capabilities and cooks his national dishes. Linguistic adaptation is weaker in this type of family than in families of the first type: only 10 percent of the spouses speak Estonian fluently; 46 percent understand it poorly and can communicate only on the level of everyday speech and 44 percent have not assimilated Estonian at all. In the choice of a name for the child the wives concede to the husbands (for the sake of harmony between the first and last name), but with very few exceptions they choose an Estonian school.

In the third type of family (the husband is a local Russian, the wife is a local Estonian or vice versa), adaptation proceeds more easily and quickly, and in general elements of Estonian culture in these families have a certain preponderance.

Elements of Estonian culture dominate in families of the fourth type, where both spouses grew up in mixed Russian-Estonian families; the same is true of the fifth type of family, in which one of the spouses is Estonian and the other is from a mixed family. However, if a person from a mixed family marries a Russian (sixth type of family), then elements of Russian culture dominate. The same thing is observed in families, in which one of the spouses is an immigrant Estonian and the other is a Russian or from a mixed family (seventh or eighth type).

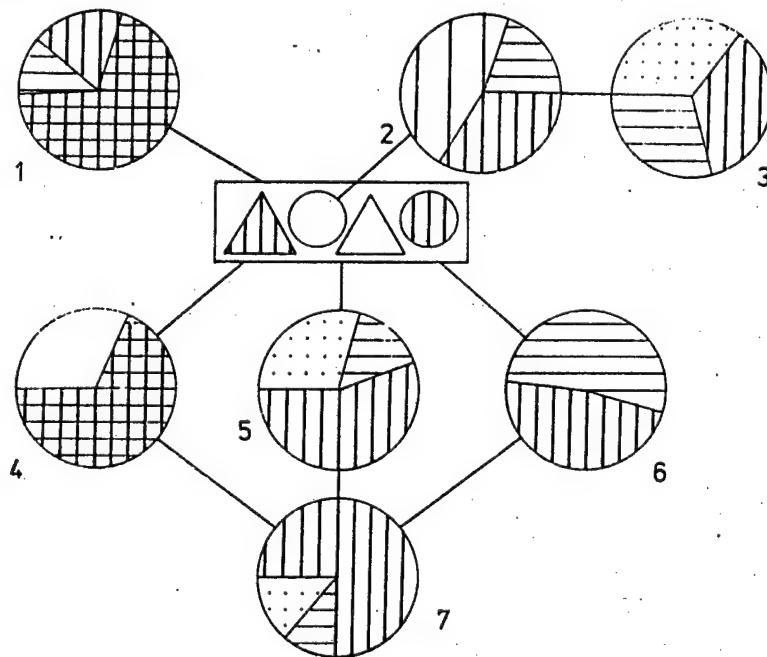


Figure 4. The third type of family (one of the spouses is a local Russian and the other is a local Estonian). For numerical designations see Figure 2.

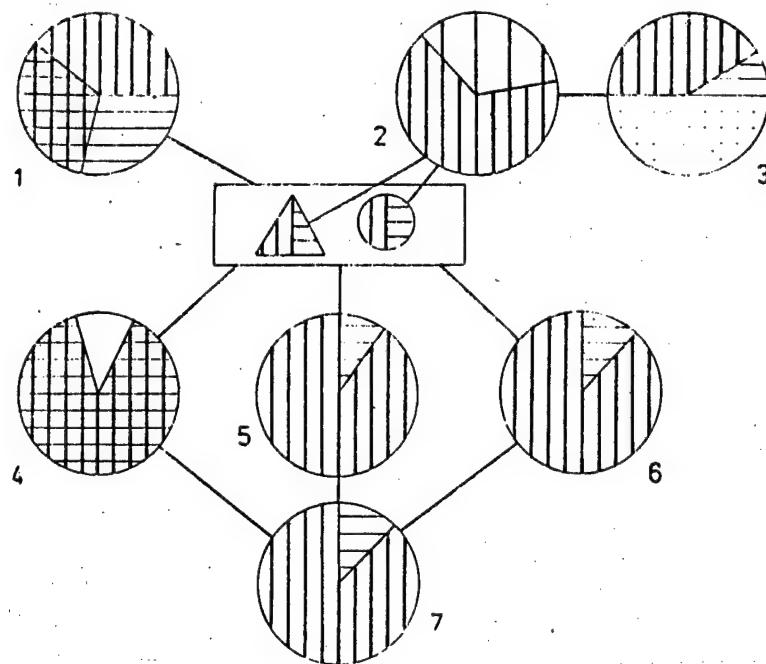


Figure 5. The fourth type of family (both spouses are mixed, Estonian-Russian origin). For numerical designations see Figure 2.

The types of inter-nationality families which we have established differ in terms of several indicators: the adaptation of the non-Estonian spouse to the environment, the way of life within the family, the degree to which ethno-cultural features are transmitted or accepted, the children's orientation toward Estonian or Russian culture.

But what are the ethnic features which can be found in present-day urban families? Can they be determined in the general, leveled urban culture? The main difficulty which besets ethnographers studying inter-nationality families is the choice of indicators which can be used to measure the ethnic specifics of an Estonian or Russian family. But in the sphere of everyday culture what exactly constitutes specific ethnic features? Material culture? In the latest sociological study devoted to Estonia it is characterized in this way: "One can assume a priori that the material culture--clothing, food, interior of the home, furniture, accomodation, etc.--is the zone of maximal identification, the equalization of nationalities, the assertion of tastes and choices which are for the most part generally the same throughout the country."<sup>19</sup> Clothing can by no means be used as an accurate indicator of the national affiliation of present-day Tallinn residents, especially of young people. Mass housing construction in the new residential regions of Tallinn (Mustamyae, Lasnamyae, Yysmyae, Lillekyula and others), and the standard production of local furniture factories have resulted in a standardization in the furnishings of apartments. In fact, it is difficult to discover elements of ethnic specifics in

the everyday culture of the family. Nevertheless, we attempted to do this by studying the way in which food is prepared and guests are received (food for company) in bi-ethnic families. Homemakers were asked about the food which they cook, and a list of Estonian and Russian dishes was included. They were asked how often they cook these dishes and which of them are preferred by the members of the family. If it turned out that the homemakers use recipes from modern cook books, and the food which is cooked in Estonian and Russian families has no substantial differences, then it was conditionally called "urban."

On the basis of the responses obtained from the inter-nationality families, it was learned that the Estonian dishes, which are still prepared today in rural areas, are, as might be expected, preferred by those families, in which the wife is Estonian and the husband is an immigrant Russian. "Urban" cooking is very successful if both spouses are from bi-ethnic families. If the husband is a local Russian, and the wife is from a mixed family, which is local or immigrant Russian, then Estonian dishes comprise approximately one-third of the family diet. "Urban" and Russian food are preferred by those families in which one spouse is from a Russian-Estonian family and the other is from a Russian or Estonian-immigrant family.

The overwhelming majority of families questioned buy food in stores where the selection of semi-processed foodstuffs includes canned "mulgikapsas" (sauerkraut steamed with ham and pearl barley), blood sausages, pelmeni, canned borshch, etc. For dessert many housewives prepare "leivasupp" (bread soup), and for New Year's they bake or buy in a cafe a "piparkoogid" (spice cake).

For this reason the combination of Estonian and Russian dishes is natural in many mono-ethnic families as well. To the question "What do you see as the difference between Russian and Estonian food?" one could hear the following: "The difference in the food exists only in the country, there is no difference in the city." Nonetheless, some difference does exist, and this was noted by many of the families questioned in which one of the spouses knows quite well the taste of food which has been foreign to him since childhood. Here are their opinions. Russians about Estonian food: "The sauces are different, they cook meat better, but they don't put enough herbs or spices in the food." Estonians about their own food: "Simple and tasty"; "Simpler but more nutritious." Estonians about the table which Russians set for guests: "Abundant and spicier than our food, tomato paste, various spices, vegetable oil." Russians about the table which Estonians set for guests: "Beautifully set, but the food is tasteless"; "It is easier to cook for guests in the Estonian manner, with Russians there is more food"; "I set a Russian table, meat hot by the piece, I bake various pirogi (pies), but Estonian food is economical." When Russian housewives in certain inter-nationality families reject the long hours of cooking required for company food and instead they serve coffee with sandwiches and a bought cake, this is called "receiving guests in the Estonian manner." It can be stated that the departure from the traditional national cuisine takes place more slowly than the departure from any other traditions in the various areas of material culture. The traditional range of flavors

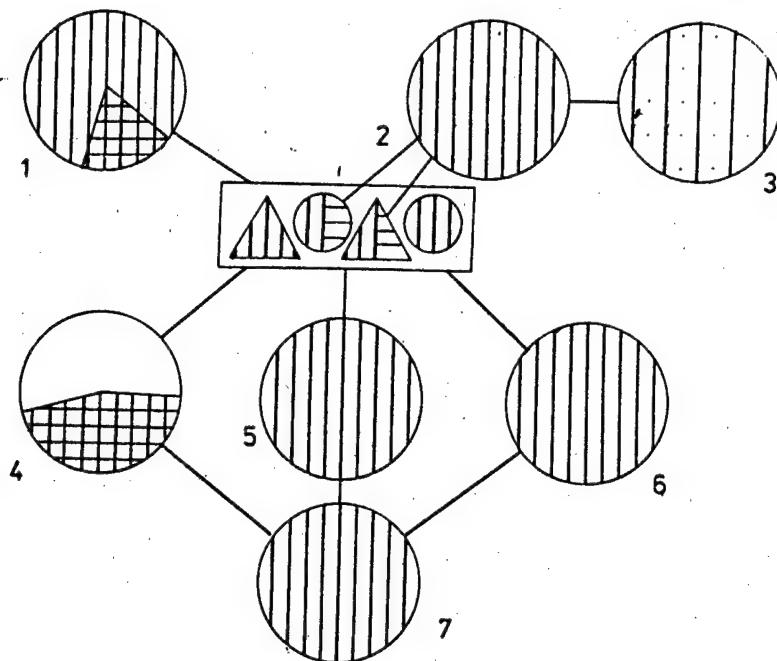


Figure 6. The fifth type of family (one of the spouses is Estonian and the other is of mixed, Estonian-Russian descent). See Figure 2 for numerical designations

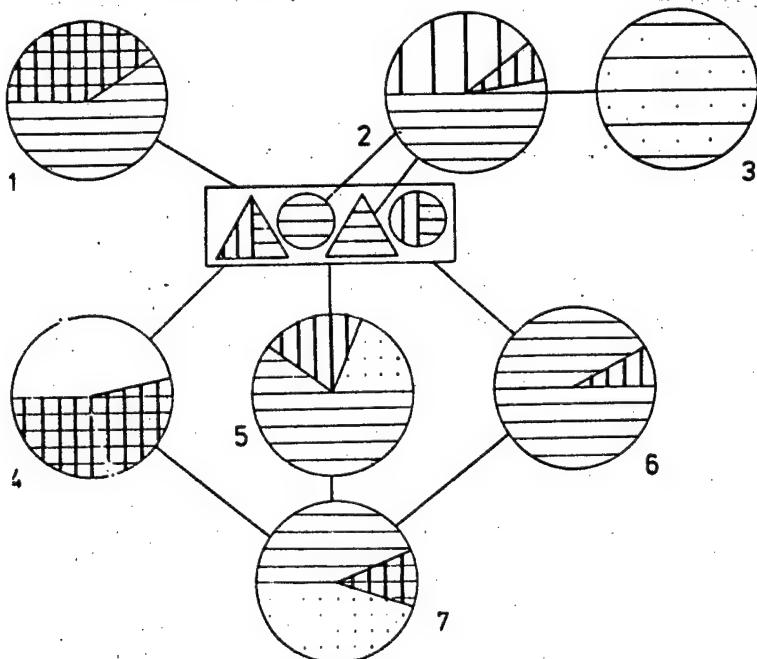


Figure 7. The sixth type of family (one of the spouses is Russian and the other is of mixed, Estonian-Russian descent). See Figure 2 for numerical designations.

and the rules for receiving guests proved to be the most stable. In this aspect of the study inter-nationality families were a convenient subject inasmuch as they make it possible to discover specifically and reliably the tastes of each of the spouses.

It is significantly more complex to discover the processes of adaptation in the area of material culture. At the first stage of our study we turned first of all to study the question of language adaptation, because language is the most important component of spiritual culture. In the linguistic sphere adaptation is significantly more complex than in the sphere of material culture. While the indigenous Russians who are Tallinn residents and are members of the post-war generation learned Estonian in childhood or adolescence, the study of Estonian is quite difficult for recent arrivals in Tallinn, and the difficulties which the language presents are by no means always surmountable. During the questioning it was clarified to what degree people know Estonian: a) poorly (they understand, but do not feel able to converse in the language); b) fluently (they read newspapers and books in Estonian, they listen to radio programs, they understand speech in their professional field); c) they have a command of everyday speech (they converse at home, in the store, etc.). It turned out that approximately half of the Russians in inter-nationality families who were questioned knew Estonian to one degree or another. These are first of all children from bi-ethnic marriages, as well as Russians, who were born in Estonia and who learned the language in childhood. Forty percent of the Russians in general do not know Estonian. This explains the significantly high percentage of bilingualism in families in which each parent speaks to the child in his or her own language while the spouses converse only in Russian between themselves.

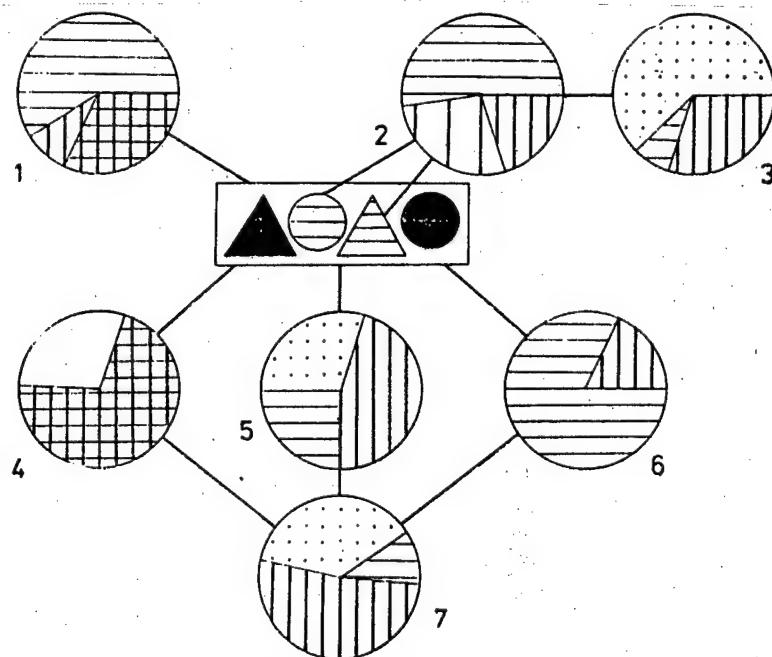


Figure 8. The seventh type of family (one of the spouses is an immigrant Estonian and the other is of mixed, Estonian-Russian descent). See Figure 2 for numerical designations.

In a majority of bi-ethnic families in which one of the parents is Estonian the children immediately learn both languages. Several factors contribute to further improvement in their command of the languages: preschool institutions, mothers or grandmother who are involved in the child's upbringing before school, neighboring children, the environment in which the parents' summer holidays are spent, etc.

In the families we questioned, 70 percent of the children know both languages; 23 percent have a poor command (they understand, but make themselves understood with difficulty) of the second language, and only 7 percent of the children know one language. The bilingualism of a majority of the children in bi-ethnic marriages contributes to broad assimilation of the cultures of both the Estonian and Russian peoples. At the age of 10, the child becomes acquainted with the national culture mainly through television, children's books and magazines and children's movies.

The factors which contribute to the development of bilingualism in children are both subjective as well as objective in nature. For example, the child may end up not in a Russian kindergarten, but in an Estonian one, which is closer to his home, a fact which also suits his parents; the grandmother living with the family may be Russian or Estonian, etc. Children from Estonian and Russian families in the small courtyards of the Old City all play together. In the new housing projects, where are a lot of children, companions are chosen on the basis of language (this was confirmed by parents during the questioning). The child may spend the summer with one or the other grandmother, and this also contributes to the development and consolidation of one of the languages. As for the child's further path--school--the parents most frequently determine it themselves. In the selection of a school, several motives were revealed, the main one of which is the opportunity to help the child in his studies (this is usually the obligation of the mother). The next most important motive is the geographical proximity of the school, regardless of the language of instruction, given that the child knows both languages and it is all the same to him where he studies. Some parents are guided by the future prospects for their children (admission to higher educational institutions outside Estonia), while others proceed from the need to know the language: "If you live in Estonia, you should know the language of the people and their history." In some cases even the child's name is taken into account when a school is chosen.<sup>20</sup> For example, there is a little boy who lives in a home where everyone speaks Estonian (the mother and her relatives), and he himself speaks both languages fluently; his mother sent him to a Russian school because she unconsidered his first and last name, Vova Skripkin, unsuitable for Estonian school. There are families in which one child studies in an Estonian school and the other goes to a Russian school (usually the son of an Estonian man goes to an Estonian school, while the daughter, at the wish of the mother, goes to a Russian one). In one family consisting of a Russian father, an Estonian mother and three sons, only the middle son went to Estonian school, while the other two, at their own request, go to a Russian school. In general, the choice of school by the families which we questioned was divided evenly: 50 percent for Estonian school and 50 percent for Russian school.

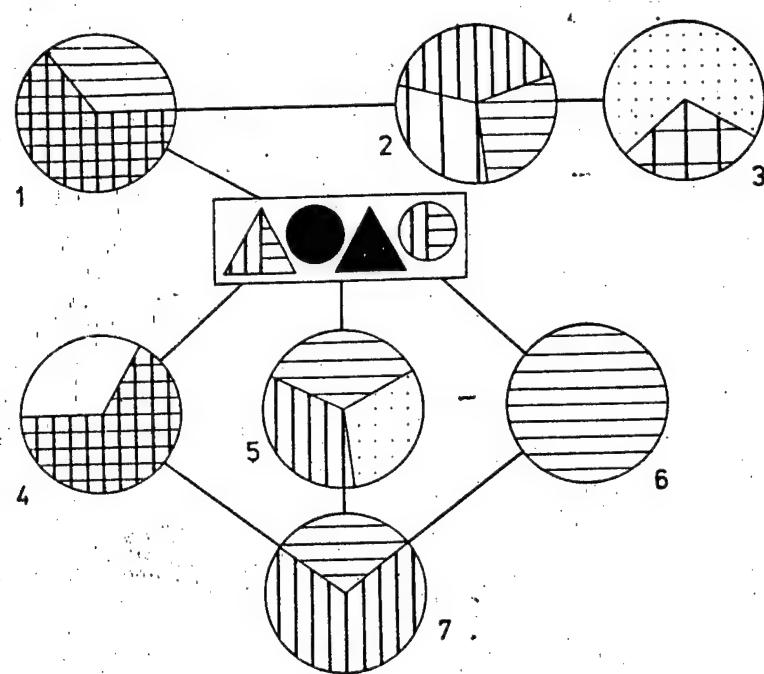


Figure 9. The eighth type of family (one of the spouses is an immigrant Estonian, and the other in Russian). See Figure 2 for numerical designations.

The interview concluded with a question addressed to the child: "Which do you consider yourself, Estonian or Russian?" A majority of the children (65 percent) called themselves Estonian, regardless of the type of family and regardless of whether they know the Estonian language. Nineteen percent considered themselves Russian, 17 had difficulty answering and 1 percent of the children wanted to be both. These are only preliminary data. Not all ten-year old children are conscious of their national affiliation, and they do not have to choose their nationality until later, when they get their passports. It will not be possible to verify the nationality which these children have chosen for six years. We shall turn for comparison to data from a similar study conducted in 1967-1968 by the USSR Academy of Science Institute of Ethnography conducted in the capitals of the Baltic republics.<sup>21</sup> The materials which were about Tallinn showed that 62 percent of the children who grew up in families where one of the parents was an Estonian and the other Russian considered themselves Estonians.<sup>22</sup> Our study revealed that 65 percent of the children called themselves Estonian. This is clearly not an accidental coincidence if it is observed even with a small-scale study.

It is well known that the factors which influence the formation of ethnic self-consciousness in children are varied and result from the influence of both the family and the non-family environment. The total percentage of children who called themselves Estonians, which was discovered as part of the work to establish the main and secondary factors, can only serve as the starting point for a further investigation to be carried out on a larger scale.

The students at Estonian and Russian schools should be questioned, of course, individually. It turned out that consciousness of national affiliation differs with these children: pupils at Estonian schools have more strongly developed national consciousness than do the pupils in Russian schools. In response to the question concerning nationality, which was addressed to children from mixed families studying in Estonian schools, 85 percent of the children called themselves Estonians; 5.4 percent called themselves Russian; 9.6 percent were not able to answer the question ("I haven't thought about it"; "I still haven't decided"; Forty percent of the children from bi-ethnic families studying in Russian schools called themselves Estonians; 37 percent called themselves Russian, and 27 percent had difficulty answering the question.

It is not surprising that a majority of the pupils in Estonian schools are conscious that they are Estonians--this is promoted by the language of instruction and school friends. But it also happens that a pupil in a Russian school feels himself to be an Estonian. That means that it is not only the school which is influencing him, but also the family and the national views of the parents, which are quite difficult to capture when questioning them. It can also be assumed that the national views of one of the parents hold sway in the family and that parent has a greater effect on the child. In addition, one must not fail to take into account the influence of the child's closest family ties, i.e., Russian or Estonian grandmothers and grandfathers. It would be interesting to determine the degree of influence exerted by the views of the parents and closest relatives on the development of a child's idea of his own nationality. It turns out that children from bi-ethnic families (pupils at Estonian schools) are conscious of themselves as Estonians in the following instances: Mother is Estonian (35 percent); close contacts with her parents are maintained (33 percent); the father is Estonian (23 percent); the child attended an Estonian preschool institution right up to the oldest group (9 percent). Fathers play an important role in determining the national affiliation of children (from bi-ethnic families) who attend Russian schools. Of those children who called themselves Estonian, 47 percent had an Estonian father; 37 percent had regular contact with the father's parents; 5 percent of the children had an Estonian mother and 11 percent of the children experienced continuous influence on the part of the mother's relatives. But in this instance it is not so important which nationality the child from the bi-ethnic family selects. The important factor is something different: the inter-nationality family is the primary cell for the development of bilingualism and the formation of international self awareness.

This first sampling study of the ethnic composition, the linguistic environment and ethno-cultural features of the daily life of even a small segment of the present-day bi-ethnic families of Tallinn has made it possible:

- a) to determine the main type of bi-ethnic families, which bring together various language and ethno-psychological groups;
- b) to discover which language is commonly used in the daily life of families of the various types;

- c) to establish the factors in the development of bilingualism in children from inter-nationality families;
- d) to observe how parents develop a single opinion regarding the choice of a name and a school for a child, as well as determine his future path;
- e) to set out the manifestations of adaptation by the non-Estonian spouse in the sphere of culture and everyday life (language, ethno-cultural traditions, food);
- f) to approach an examination of the factors which determine the formation of national self-awareness of children.

The information obtained in the course of the questioning proved to be both useful and promising. Goals and tasks of future research were outlined: i.e., to discover on the basis of a representative sampling the tendencies and ways in which the cultures come together in bi-ethnic families, and to clarify the factors which determine the formation of national self-awareness in children.

#### FOOTNOTES

1. L.I. Brezhnev, "Otchetnyy doklad Tsentral'nogo Komiteta KPSS XXVI s'yezd Kommunisticheskoy partii Sovetskogo Soyuza i ocherednyye zadachi partii v oblasti vnutrenney i vneschney politiki" /Report of the CPSU Central Committee to the 26th CPSU Congress and the Party's Tasks in the Area of Foreign and Domestic Policy/, Tallinn, 1981, p 73.
2. According to data from the 1959 census there were 90,594 Russians (32.2 percent of the entire population of the city), 7,277 Ukrainians (2.6 percent), 3,683 Belorussians (1.3 percent), 3,714 Jews (1.3 percent), and the other nationalities constituted tenths of a percent of the urban population. See "Tallin. Kratkiy entsiklopedicheskiy spravochnik" /Tallinn. Short Encyclopedic Reference Book/, Tallinn, 1980, p 30). Ukrainians and Belorussians living in Tallinn speak Russian both in the home and outside it and they are, accordingly, associated with Russian culture, which provides grounds for including them with the Russian population. However, when questioning mixed families, ethnic specifics, which were manifested mainly in characteristics of the food, were usually taken into account.
3. A stabilized family "...is a family which has undergone the initial stage of formation. It is characterized by the active socio-psychological 'abrasion' of the spouses against each other, the resolution of the basic economic problems of the young family (obtaining independence in housing and matters of daily life, the acquisition of furniture, utensils and other objects necessary for family life), the birth of children." L.N. Kogan and B.S. Pavlov. "The Culture of the Family" in the book "Kul'tura sem'i kak ob'yekt sotsiologicheskogo issledovaniya" /The Culture of the Family as an Object of Sociological Study/, Sverdlovsk, 1980, p 10.
4. For example, the narrow streets, which survived the war-time bombing and which have two-story wooden buildings with inner courtyards differ significantly from the new micro-regions (neighborhoods) with their

multi-story buildings and broad expanses separating them (Mustamyae, Yysmyae). Nymme differs from the latter; it is an area of individual construction with fenced-in personal plots. Each of these micro-regions has its own "micro-climate" or atmosphere, and this needs to be taken into account when developing the subject.

5. Originally the diagram questionnaires were distributed according to the number of pupils in the class; as a result, not only Russian-Estonian families but other mixed families as well were discovered. However, this was a non-rational expenditure of questionnaires, and for this reason they were subsequently given only to children from families which interested us; information about them was obtained from the class leaders.
6. "Istoriya Tallina 1860-1970" /The History of Tallinn from 1860-1970/, 1972, p 41.
7. Ibid., p 41.
8. Ibid., p 167.
9. During these years 37,578 people moved to Estonia from Soviet Russia; 61 percent of these people settled in cities. See V. Maamyagi, "Estonskiye poselelentsy v SSSR (1917-1940)" /Estonian Settlers in the USSR (1917-1940)/ Tallinn, 1976, p 211.
10. In 1939-1940 more than 7,000 German repatriates left Tallinn. R. Pullat, "Gorodskoye naseleniye Estonii s kontsa XVIII veka do 1940 g." /The Urban Population of Estonian from the End of the 18th Century to 1940/, Tallinn, 1976, p 114.
11. "Istoriya Tallina..." op. cit., p 174.
12. R. Pullat "Gorodskoye naseleniye Estonii..." op. cit., p 158, p 175, p 187.
13. Ibid., p 167, Table 53; p 170, Table 55.
14. Tallinna Linna Statistiline Aastaraamat. Tallinn, 1935, p 17, Table 20.
15. Eesti Statistika, 1940, No 1, pp 11-12.
16. "Istoriya Tallina..." op. cit., p 323.
17. According to the data from our questioning, 29 percent of future spouses met each other at work or in educational institutions, while 29 percent met at dances.
18. Calculated according to data from Estonian SSR Registry Office (ZAGS) archives, where records of marriage registrations have been kept since 1944.

19. "Sotsiologicheskiye ocherki o Sovetskoy Estonii" Sociological Sketches of Soviet Estonia, Tallin, 1979, p 113.
20. The first name given to a child in bi-ethnic families is one of the expressions of inter-ethnic ties.
21. L.N. Terent'yeva, "Determination of Nationality Affiliation by Adolescents in Nationally-Mixed Families," SOVETSKAYA ETNOGRAFIYA, No 3, 1969, pp 20-30.
22. L.N. Terent'yeva, "The Ethnic Situation and Ethno-cultural Processes in the Soviet Baltic Area," YEZHEGODNIK. RASY I NARODY, Moscow, No 9, 1979 p 157.

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REGIONAL

RUSSIAN LANGUAGE STRESSED AS KEY TO INTERNATIONALIZATION

Tallinn RAHVA HAAL in Estonian 11 Sep 82 p 2

[Interview with Kiira Allikmets: "Russian Language As A Broad Language of Communication" Passages in boldface enclosed in slantlines]

[Text] [Question] Kiira Allikmets, acting chairman of TSU (Tartu State University) Russian methodology department returned from another trip abroad just in time for the new school year. This is where our questions-answers begin. /Well, then, what are your thoughts and impressions from the Prague conference of Russian language and literature teachers?/

[Answer] The fifth conference of the International Association of Teachers of Russian Language and Literature took place in Prague from 16 to 21 August. More than 2,000 participants from 72 countries attended. By the way, journalists dubbed this great international gathering a conference without translators. True--everybody conversed in Russian.

As was pointed out in Comrade Leonid Il'ich Brezhnev's greeting to the participants, the activities of the International Association of Teachers of Russian Language and Literature allow a wide circle of people in various countries to come into contact with such a rich source of culture and knowledge as classical Russian and modern Soviet literature. This means in turn that a fuller and more objective picture of various aspects of USSR life and development, the lives and culture of its many nationalities, of our socialist society, its present state and perspectives, and of our untiring struggle for a lasting peace and international cooperation is obtained.

Our republic was represented by five instructors: L Balkova and T Kasesalu of the Tallinn Pedagogical Institute, E Tamm of TPI (Tallinn Polytechnic Institute), and I Tiits and myself of TSU. All of us gave papers.

The conference discussed several basic problems of studying and teaching Russian language and literature. Since this year marks the 15th anniversary of the above-mentioned international association, there were also broader summaries. Each of these conferences has had a central theme. For example, at the last, fourth conference that was held in Berlin, the capital of the GDR, the central theme was the role of the teacher. Now in Prague the emphasis was on the very important part of the student in the learning process. Both in papers and discussions various psychological aspects of teaching-learning

Russian were brought out, such as the creation of a favorable climate in the classroom, development of interpersonal relation skills, etc. In order for the instruction to be successful the teacher must to the greatest possible extent know and take into account the student's personality, his capabilities, mother tongue, interests, etc.

The principle of active communication, the ability to relate is considered very important in learning and teaching a language. This in turn is tied in with the work of the methodology department of Russian in the TSU.

[Question] /The international relations of the TSU Russian methodology department are probably very extensive?/

[Answer] That's true. Our department personnel have taught Russian in Austria, Afghanistan, and Finland. Our department head Antidea Metsa is currently in Finland, and has been there for some time. A Rodima of our department is also teaching Russian to Finnish students. We have taken part as instructors in courses designed to raise the qualifications of Russian teachers in Hungary, Czechoslovakia, and the GDR. We have also worked with those students of the GDR Guestrow Pedagogical Institute who attend the Tallinn Pedagogical Institute every year as part of an exchange agreement.

[Question] /Your department has distinguished itself in textbook writing. What is new in this area?/

[Answer] One could say that things are going according to plans. As is known, a new conception for writing textbooks has been devised under the leadership of Antidea Metsa. This has been completely approved also by the Russian Language Institute imeni Pushkin in Moscow. I gave a paper on this topic at the conference, having prepared it jointly with A Metsa. The texts that have been written or are being written are communicative, aimed at teaching active communication in Russian. In 1980 our textbook for first and second year students (not Russian language majors) was published.

Texts for law school students and physical education students have been prepared and forwarded to the publisher; soon we will be at that stage with a text for medical students. These texts are based on research done by our department on the communication needs of specialists in one or another discipline. Naturally we use the research results in our daily instructional work.

We should add that in May of 1983 there will be a regional conference in Tartu on the topic of "Consideration of specialties in teaching Russian." This includes primarily linguists of Estonia, Latvia, and Lithuania," but since participants from elsewhere are also expected, the conference will actually be an All-Union affair.

We also took on the compilation of texts for those secondary school classes where Russian is taught intensively. This year the text "Let's talk, discuss," designed for the 9th and 10th grades was published. "Let's talk, discuss II" (for 11th grade) has been handed over to the publisher.

[Question] /Perhaps a few words about the methodological training of the teachers of these special classes?/

[Answer] Currently the number of such special classes in our republic has already surpassed twenty. Every year we hold a seminar for the teachers of these classes, the latest was held this May. At that time we show them how to use the text "Let's talk, discuss." Teacher Valentina Maricheva of the Tartu 10th secondary school and her colleague Tiina Kohver of the 12th secondary school deserve special mention. Before our text was published they field evaluated it and made many suggestions.

There are various forms of cooperation. For example, teachers of special Russian classes review the final papers of our students and supervise our student teachers. Personnel of our department in turn participate in secondary school curriculum planning, etc.

[Question] /And what could generally be said about the current standard of the special Russian classes?/

[Answer] The standards and results are of course different.... Generally, however, it could be said that those Russian language teachers who work in the special classes are enthusiasts. They do much to insure that the lessons are interesting and meaningful. In this they are quick to use modern technical means. And it cannot be said at all that Russian instruction is on a high level only in the large centers, Tallinn and Tartu. We recently visited, for example, Turi with our student teachers. The secondary school there has an outstanding Russian department (teacher Friida Prisk).

Before the first practical application we organize so-called methodology days for our 4th year students--the future teachers of Russian language and literature. On this occasion we travel to those secondary schools where Russian instruction is on a high level. We have held methodology days in Parnu, Viljandi, Turi, Tallinn.... In this school year we would like to go to Saaremaa for that purpose.

[Question] /We have heard that the department has also gained information about the experiences of new Russian language teachers?/

[Answer] We began to monitor closely how the TSU Russian department student teachers were working. In other words, we are dealing with our department graduates who are working for the first year in the schools (under the supervision of experienced teachers). We have analyzed the results of a special questionnaire both in the department as well as the division.

It is noted that the student teacher is assigned too many lessons (considerably more than the norm) and in addition they are used as homeroom teachers and assigned other duties as well. This is not a correct way and the quality of instruction suffers from this. Evaluations of student teachers by the schools vary--in addition to praise there are also shortcomings. A poor student does not become a good teacher. Actually a poor graduate should not even be used as a teacher. One of the problems that will warrant more attention in the future is the Estonian language skills of Russian language teachers. These must be improved. In a word--there is a wide field for work.

REGIONAL

STATISTICAL SUMMARY OF GEORGIAN RAPO PROGRESS

Tbilisi ZARYA VOSTOKA in Russian 8 Sep 82 p 2

*Article by Robert Andguladze, deputy director, scientific section, Georgian Scientific Research Institute on Agricultural Economics and Organization, candidate of economic sciences: "Experience Is Convincing" /*

*Text / Persistent attention is now being devoted to the rayon administrative unit. And this is justifiable in principle, since it is here that the fully entitled and democratic organ of administration is formed, capable of exerting a full measure of influence on production, taking into account the interests of kolkhozes and sovkhozes. Experience, accumulated by agro-industrial associations in a number of rayons of the Russian Federation, the Ukraine, Georgia, Latvia, and Estonia, has already demonstrated the effectiveness and future prospects of this form of administering agriculture. / / in italics/*

In rayons which have been converted to the new system of administration there has been a considerable increase in the production of agricultural output. These rayons are now making a large contribution to the cause of forming union-level and republic-level food programs. Take, for example, the experience of the Abashskiy Rayon. On its socialized farms in 1980, as compared with 1974, i. e., prior to the creation of the association, the per-hectare harvest yield of corn, the basic and leading crop here, increased from 29.7 quintals to 49.7 quintals, that of vegetables--from 46.7 to 88.1 quintals, respectively, green tea leaves--from 23.1 to 52.0 quintals, the average milk yield from one grazing cow--from 1,548 to 2,180 kilograms, etc. As a result of the increase in the harvest yield of agricultural crops, the increase in the head and productivity of livestock, there has been a considerable growth in production and procurement of output. Thus, the gross agricultural output increased from 5.3 million rubles to 8.6 million rubles, i. e., by 62 percent (in comparable prices), while earnings from the sale of products and services ranged from 6.6 to 12.5 million rubles. There has also been a rise in the qualitative indicator of work.

In the quantitative and qualitative achievements of the rayon's agricultural production a large role has been played by the improvement of such an organic element of administration as the material and moral incentives, provided for the workers employed in production.

With the creation of the association the connection was strengthened with all the branches of the APK /Agro-Industrial Complex/ for obtaining final output. This assertion can be illustrated by the practical working experience of the Abashskiy Rayon Production Association of Gruzgoskomsel'khoztekhnika. Thus, there are 282 machinery operators on the staff of the production association. And they receive their wages right here. Moreover, the tractor drivers and combine operators are members of the party and trade-union organizations of the kolkhozes and sovkhozes and, consequently, enjoy all the benefits and privileges thereof. Under such a system of labor organization the machinery operators are vitally interested in a high end result. For fulfilling their monthly work quota they are given 90 percent of their wages. If, by the end of the year, the agricultural enterprises fulfill their tasks, the operators receive the remaining 10 percent as well. And in case there is an over-fulfillment of the tasks assigned, an additional 10 percent is given out. Furthermore, for good work the machinery operators can receive approximately 40 percent of their wage amount from the material-incentive fund. During the periods of sowing and harvesting the bonuses increase to 80 percent. Moreover, if the operators work conscientiously and over-fulfill their assigned quotas, they may receive, above their wages and bonuses, 10 percent of the harvest obtained (seed corn).

To a certain extent, planning and crediting have been improved. Favorable conditions have been created for introducing the achievements of science and technology. The agronomical, animal-technology, and veterinary services were further improved. Enterprises and their sub-divisions were strengthened by skilled personnel. More attention is now being paid to finding comprehensive solutions for the problems of the economic and social development of the villages and rayons. There was a perfecting of the combination of the sectorial and territorial principles of administering agriculture; there was an improvement in the administrative and economic methods of running things, along with a better-coordinated utilization of material-financial and labor resources. The formation of associations has created the proper conditions for solving such a complicated socio-economic task as evening out the production of kolkhozes and sovkhozes which are situated in various natural-economic zones, as well as the balanced development of all sectors of the APK. This is being facilitated by such economic levers of administration as the centralized funds.

A fine example of creating and skillfully using these funds has been shown by the agro-industrial association of the Makharadzevskiy Rayon. In 1980 a decision of the association's council, by means of centralizing a portion of the funds of farms, enterprises, and organizations belonging to the association created funds for the administration and expansion of production, socio-cultural measures and housing construction, material incentives and a reserve fund. The kolkhozes' capital-investment funds, which, in the final analysis, comprised 3,707,000 rubles, were fully centralized. Centralized in the centralized fund of socio-cultural measures and housing construction were 15 percent of the kolkhozes' analogous funds; 10 percent--of the sovkhozes' funds, and 5 percent of those of the other association members. This amounted to 571,400 rubles. The centralized material-incentives fund comprised 16 percent of the analogous funds of all the association members. Also centralized were the earnings from the sales of procured products (1,100,000 rubles), which amounted to 1,568,200 rubles. The entire centralized fund of the association came to 5,980,000 rubles.

In the Makharadzevskiy Agro-Industrial Association 1,918,00 rubles were transferred from the centralized fund for strengthening and expanding production to the kolkhozes for capital construction. In order to fill out analogous funds, 378,000 rubles were transferred to the kolkhoz in the village of Baiteli (for the purpose of expanding the feeding center), 46,000 rubles--to the inter-farm enterprise for fodder extraction in order to build a silage plant, 329,900 rubles--to the inter-farm vegetable-growing enterprise for organizing a hothouse farm, etc.

From the centralized fund of socio-cultural measures and housing construction in order to fill out analogous funds, the following have been allocated: 150,000 rubles--for the major repairs of workers' and office employees' apartment houses of the production association of the tea factories; 61,000 rubles--for modernizing the dining rooms of the state hothouse farms, dormitories, and apartment houses; 40,000 rubles have been allocated for repairing the association's administration building and firm-related store; 45,000 rubles--for building a dining room of the combine engaged in producing natural tea concentrates, etc.

From the centralized material-incentives fund in order to fill out analogous funds, 50,000 rubles have been earmarked for the production association of tea factories, 8,000 rubles for two processing enterprises, and others. Some 700,000 rubles have been set aside for the purpose of providing incentives to the population drawn into cooperatives, 734,200 rubles--for rewarding the winners in competitions and material incentives, as well as to provide incentives for kolkhoz members and workers comandeered for work in the tea factories.

As we have seen, the agro-industrial association of the Makharadzevskiy Rayon, with the aid of centralized funds, is attempting to strengthen the material-technical base of the rayon's weak farms and enterprises and, in the final analysis, to unite into a single whole the interests of all this APK's members. Utilization of these economic levers of administration facilitates the reduction of superfluous outlays by the state on capital investments and speeds up the development of production capacities.

And so, the activity of the rayon agro-industrial associations is gathering force. However, this certainly does not mean that work along these lines is proceeding smoothly, lacking in any shortcomings whatsoever. For example, some of the rayon agro-industrial associations have been operating by old methods, not all partners have actively participated in the association's work, many organizations have not taken part even in creating centralized funds. In a number of rayons the associations have not been fully staffed with skilled personnel, coordination has not been carried out to conclusion regarding the work of enterprises and branch organizations belonging to the APK, etc.

Shortcomings in the work of the rayon agro-industrial associations have been caused, for the most part, by the lack of interconnection between the activities of the rayon and the republican administrative units.

Business-like, specific ideas regarding this problem were uttered at the 26th Congress of the CP of Georgia, at the Third and Fourth (1981) Plenums of the CP of Georgia CC. As a result of the decision by the republic's directive organs, directed at further improving the administration of agricultural production and the agro-industrial complex as a whole, already at the beginning of the current year

all 54 of the republic's rayons which had not been operating on the basis of the new system converted to it. As a temporary basis for the activities of the associations created here, a Statute was adopted in line with that concerning the agricultural production association of the Makharadzevskiy Rayon.

The decree of the CPSU CC and the USSR Council of Ministers, entitled "On Improving the Administration of Agriculture and Other Branches of the Agro-Industrial Complex," is directed at improving the administration of agriculture and the APK's of the Union republics as a whole. Its successful performance depends, to a great extent, on that thoughtful work which is being conducted today along these lines in each of the republics, including the Georgian SSR, where maximum conditions have been created for perfecting the economic mechanism along with effectively combining the territorial, sectorial, and program-targeted planning, aimed at achieving the final goal--the implementation of the Food Program.

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CSO: 1800/25

REGIONAL

GEORGIAN OFFICIAL ON LIVESTOCK PROCUREMENT PRICES

Tbilisi ZARYA VOSTOKA in Russian 18 Sep 82 p 2

*Article by P. Sh. Kakuliya, Georgian SSR deputy minister of agriculture, candidate of economic sciences: "Important Incentives"*

*[Text] /In the decisions of the May (1982) Plenum of the CPSU CC particular attention was paid to increasing the economic effectiveness of the country's agriculture, which constitutes the basis for the successful implementation of the Food Program./ [in italics]*

An important role in the complex of factors determining the increased effectiveness of agricultural production is played by the state procurement prices.

As is known, after the March (1965) Plenum of the CPSU CC important measures were implemented in our country with regard to activating a price-forming incentive for the development of agricultural production.

In connection with the fact that during the last 10--15 years in the country there has been a trend towards increasing the outlays on the production of agricultural output, production costs by 1980, as compared with 1964, had risen by 80 percent on kolkhozes, while on sovkhozes the rise was almost by 70 percent; this may be explained by the increase in labor payments and by the implementation of measures providing material incentives for rural laborers, the increase of wholesale prices for agricultural equipment and materials, as well as other objective factors. All this has brought about the necessity of systematically improving procurement prices. Since 1 January 1976 state procurement prices on grain have been raised by 7.8 percent, on livestock products--by 3 percent; in accordance with the decisions of the July (1978) Plenum of the CPSU CC, since 1 January 1979 procurement prices have increased as follows: on milk and dairy products--by 14 percent, on lamb and goat meat--by 11 percent, on wool--by 18 percent, on potatoes--by 38 percent, on cucumbers, tomatoes, and garlic--by 9 percent.

The November (1980) decree of the CPSU CC and the USSR Council of Ministers on further improving the planning and provision of material incentives for agricultural production in our republic has significantly increased (by more than 33 million rubles annually) the state procurement prices on livestock products, and these are in effect even now.

The May (1982) Plenum of the CPSU CC outlined specific measures to ensure the improvement of the state procurement prices on agricultural products.

In accordance with the Plenum's decisions, in order to strengthen the economies of the kolkhozes and sovkhozes operating at a loss or with a low profitability, ensure the necessary level of their profitability and expand their reproduction, along with other measures, beginning in 1983 we are confronted with the task of raising prices on agricultural products and introducing increments to these prices. For these purposes 16 billion rubles a year are being earmarked from the state budget. At the May Plenum of the CPSU CC Comrade L. I. Brezhnev emphasized the following point: "Our task now consists in seeing to it that these funds are managed in the immediate future so as to bring about a substantial increase in production output. And this task absolutely must be accomplished."

The republic's kolkhozes and sovkhozes must make optimal use of the state aid. However, merely raising prices and introducing increments to them will not yield the desired results if we do not learn how to skillfully administer socialized production. It is necessary to put all existing reserves into operation, to manifest a conservationist attitude and zealousness.

Recently among the republic's rural population there has been some circulation of the opinion that, inasmuch as, beginning on 1 January 1983, the state procurement prices on livestock products will be raised, in the meantime people should refrain from selling livestock to the state.

The May (1982) Plenum of the CPSU Central Committee adopted a special decree entitled "On Measures to Improve the Economic Mechanism and Strengthen the Economies of Kolkhozes and Sovkhozes," which provided for an increase of the prices on agricultural products and the introduction of increments on them. As we have seen, the principal purpose of these measures is to strengthen the economies of the socialized farms. In our republic no provision has been made to raise the procurement prices on meat from cattle and hogs.

What was the cause of this? As noted above, in Georgia, beginning on 1 January 1981, the procurement prices on livestock products was already increased significantly. Thus, the procurement price of one kilogram of beef with an average fatness (in live weight) amounts to 2 rubles, while that of pork amounts to 2 rubles, 24 kopecks, which is considerably higher than the procurement prices prevailing in the other Union republics. For example, the prevailing procurement prices on cattle meat in Azerbaijan amount to 1 ruble, 57 kopecks, in Armenia--1 ruble, 70 kopecks; the respective prices on pork are 2 rubles, 17 kopecks and 2 rubles, 16 kopecks.

By virtue of all this, it is not feasible for our rural population to refrain from selling livestock to the state. I also wish to emphasize the circumstance that today the sale by the population of meat to the state possesses a number of advantages in comparison with its sale in the kolkhoz markets. In the first place, the procurement price of one kg of cattle meat with an average fatness (in dressed weight) has reached 4 rubles, 50 kopecks, with a high degree of fatness--7 rubles, 27 kopecks. The situation is analogous with respect to the procurement of pork, the price of which in dressed weight has reached 4 rubles per kg. In

the second place, in the process of delivering and selling meat in the kolkhoz markets our population usually undergoes large expense and, in addition to this, loses valuable working time.

Under such conditions the sale and delivery of livestock to the state on the spot is considerably more convenient and profitable. Added to this is the fact that among us now there has developed on a widespread basis cooperation between the population and the socialized farms, which is advantageous for both sides. Nationwide approval has been merited by the forms of cooperation which are widespread in the Abashskiy and a number of other rayons of the republic.

I wish to direct the readers' attention to yet another factor. We still have many shortcomings in organizing the acceptance and delivery of livestock in the localities; the blame for these shortcomings lies with the procurement organizations as well as the kolkhoz and sovkhoz managers.

Putting into good order the purchasing of products from private, auxiliary farms of the population is a matter of great economic and political importance. If the procurement agents will accept from the suppliers agricultural produce, in this case, livestock, with the observance of all the existing regulations, then one may be assured that the population will gladly deliver livestock in the localities involved and will not waste time in vain at the kolkhoz markets.

I wish to touch upon yet another painful problem. During recent times in the republic's rayons, especially those in Eastern Georgia, an almost systematic nature has been assumed by the harmful practice of do-it-yourself (by-passing the veterinary inspection) slaughter by the population of the livestock which is privately owned by them and trading in the meat at crossroads and along highways. All this is strictly prohibited by law.

Such a practice facilitates the spread of epizootic diseases and creates the danger of the rise of infectious diseases (anthrax, brucellosis, rabies, etc) among the population. Furthermore, widespread opportunities have opened up for black marketeering. The meat of livestock sold in this way does not fall within the statistical accounting system; moreover, young animals are frequently killed who would have been suitable for breeding purposes.

Despite the fact that the republic's leading organs have adopted a number of decrees and decisions, aimed at rooting out these negative phenomena, the measures being carried out by the local Soviet and agricultural organs, as well as their state veterinary service, are still having too little effect.

Thus, the veterinary administration of the Georgian SSR Ministry of Agriculture, acting in conjunction with workers of the veterinary service and police of the city of Tbilisi, while conducting check-ups and raids on the territory of the abolished Avchal'skiy Market, discovered instances of mass trading in livestock (calfs, lambs, shoats). No documents whatsoever were found on the sellers to confirm their private ownership of the livestock and the condition of their health. On the highways adjacent to Tbilisi numerous facts of trading in meat were recorded. In March of the present year during the course of such raids veterinary inspectors fined 51 citizens. The Ministry of Agriculture has forwarded the information about such violations to the ispolkom chairmen of the

Gardabanskiy, Mtskhetskiy, and Tetritskaroyskiy Rayon Soviets of People's Deputies; it sent out to them lists of the citizens who were selling livestock and trading in meat without having the appropriate documents on them.

In order to set straight the problem of the sale of livestock being maintained on the private farms of the population and the meat of slaughtered livestock, as well as to cut short the trading in meat outside of the kolkhoz markets, a regulation of the Georgian SSR Council of Ministers, dated 23 November 1977, and later--a decision of the republican extraordinary commission on the struggle against epizootic diseases among animals, dated 13 August 1981, entrusted to the Georgian SSR Ministries of Agriculture, Trade, Internal Affairs, the Councils of Ministers of the autonomous republics, the ispolkoms of the Soviets of People's Deputies of the South-Osetian Autonomous Oblast, cities and rayons of the republic the task of strictly forbidding the slaughter of livestock in the barnyards of populated centers (villages), as well as the use for food of meat from animals slaughtered by necessity without laboratory investigations. We must cut short the sales of meat on roads and at all other locations with the exception of the kolkhoz markets; strengthen controls and increase the responsibility of persons issuing veterinary certificates for meat coming into the kolkhoz markets.

The Georgian SSR Ministry of Agriculture has issued a special order which obligates the chairmen of agro-industrial associations to institute a state system in this matter, whereas the managers of kolkhozes and sovkhozes whose members are caught trading in meat outside of the kolkhoz markets will be harshly punished right up to being removed from the posts occupied by them.

It is precisely the kolkhoz chairmen and sovkhoz directors who are obliged to exactly observe the regulations provided for by the USSR Veterinary Charter, to conduct vaccinations on all head of stock located on the private, auxiliary farms of the population, including twice a year for the cattle, taking into account the issue expected during the course of the year. Moreover, they are called upon to meticulously carry out the decree of the CP of Georgia CC and the government of the republic with regard to the order and correct organization of selling to the state all of the excess agricultural produce produced on the socialized farms as well as on the private farms of the population.

The republic's Ministry of Agriculture, with the help and support of the local party and soviet organs, is adopting all measures so as to ensure the on-schedule collection of agricultural products and their sale to the state, to successfully carry out the tasks assigned to them by the Food Program, and to better satisfy the demands of the republic's population for food products.

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